

RADIO-PERCEPTION

THE JOURNAL OF THE
BRITISH SOCIETY OF DOWSERS

Vol. XII No. 89



SEPTEMBER, 1955

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Tel. : Holborn 0805

JOURNAL OF THE BRITISH SOCIETY OF DOWSERS

Vol. XII No. 89

September, 1955

NOTICES

Members are reminded that, as stated in the previous journal, an Endowment Fund has been started with a view to providing a source of capital for meeting the Society's running expenses.

Contributions, however small, will be gratefully received.

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Subscriptions for the year July 1st, 1955 to June 30th, 1956, were due on July 1st.

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A revised list of books in the library has been printed. Copies will be forwarded to members on application.

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The title page and contents of Volume XI of *Radio-Perception* can be obtained gratis from the Editor on application.

* * * *

An International Congress of Radiesthesia is to be held at Lake Locarno during four days in May, 1956. A party, benefiting by reduced fares, will be arranged for those who write to Mr. Noel Macbeth, Stock, Essex, who is a member of the Congress Organizing Committee.

* * * *

Contributions for the *Journal*, preferably in typescript, should be sent to the Editor at least five weeks before the first day of March, June, September and December, if they are to appear in the respective *Journals* for those months.

The price of new *Journals* to members, in excess of the free number, and of back numbers, is 2/- and 1/6 respectively.

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Six free copies of the *Journal* will be given, on request, to writers of articles in it, in addition to the usual copy.

* * * *

The Society's badges can be obtained from the Honorary Secretary for 1/3 post free.

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Communications for the Editor, and inquiries, should be sent to Colonel A. H. Bell, York House, Portugal Street, London, W.C.2.

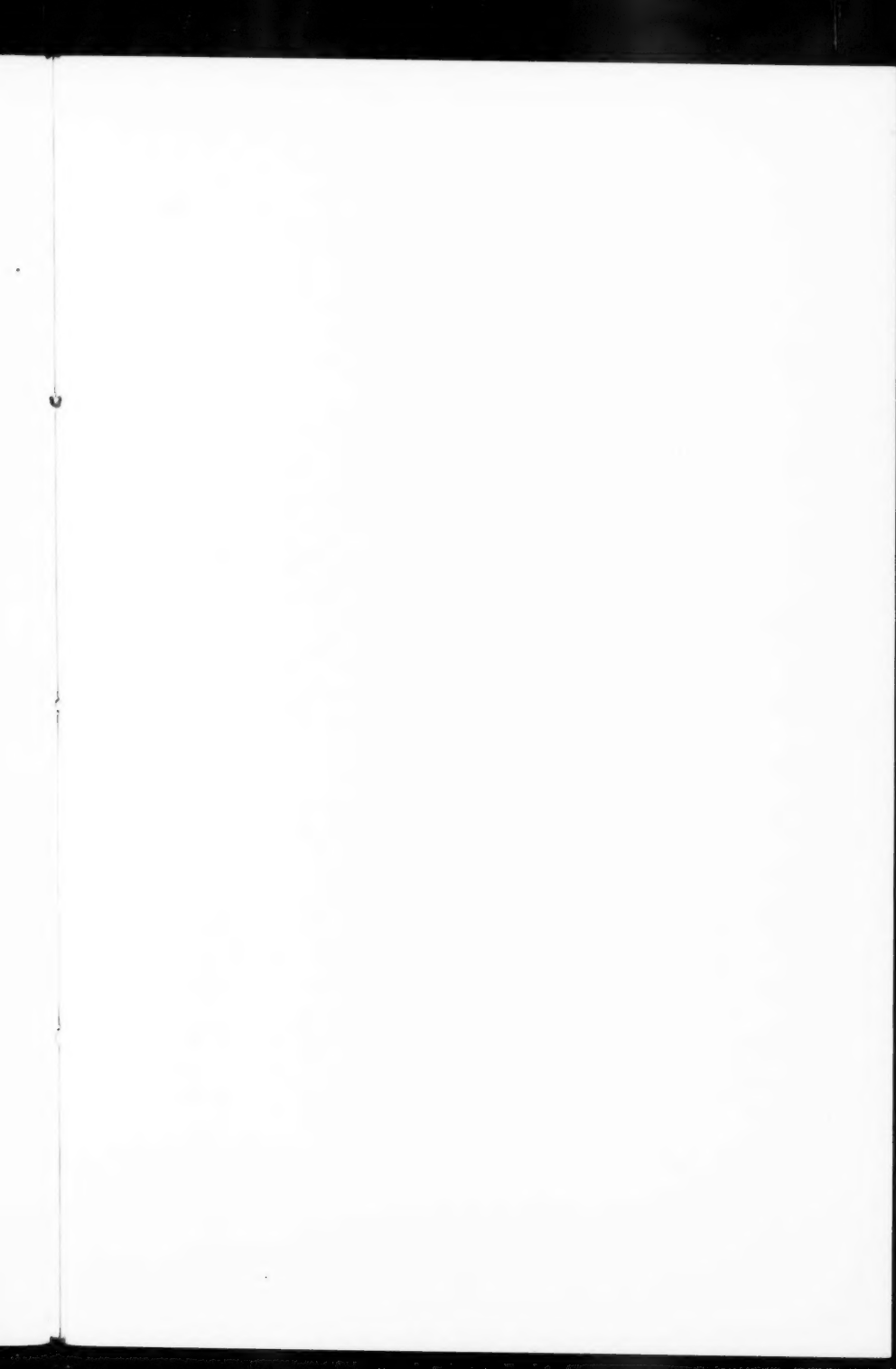
ARCHIBALD T. SMALL

We much regret to record the death on May 9th, at the age of 76, of Mr. A. T. Small, of Governor's Bay, Christchurch, New Zealand.

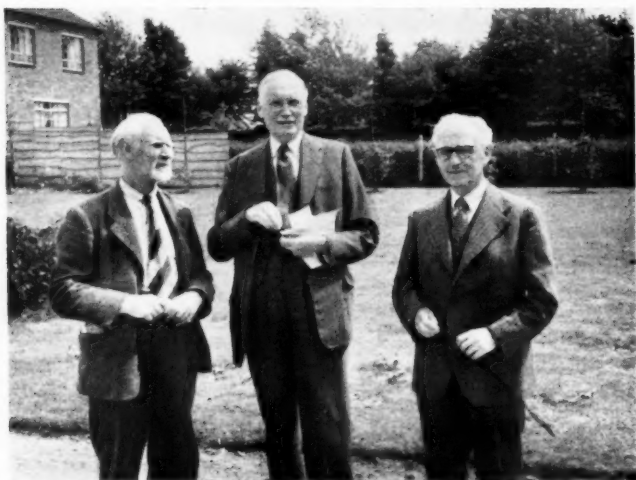
Mr. Small was one of our oldest overseas members and an active and successful dowser for water.

His great friend Mr. E. H. C. Ridder writes of him as follows :

"For many years before his actual link with the Society Mr. Small was engaged—between his other work as orchardist and farmer—in divining for water and digging wells around the bays and country adjacent to Lyttelton Harbour, a chief sea port of New Zealand. Mr. Small was remarkable in that he had a strong sensitivity to the presence of water through the medium of his bare hands which vibrated as he passed over water, in fact they seemed to jerk about like marionettes only to be stopped by deliberate clenching of the fists! This invariably was the preliminary method for his findings; the details as to depth and quantity being afterwards determined with the rod. Later, through the introduction of the use of the pendulum to his notice, he checked up with that also and used it constantly on many and various occasions. Mr. Small was never happier than when we were out together checking one another's findings—he with hands or rod and I with pendulum—and with such amazing accord as to common agreement! One of his regular appointments was as water diviner for what is known as the Selwyn Plantations Board, part of the Forestry Control for the Province of Canterbury. His services were always called for (and I have seen the written testimony) to locate a water supply before the Board shifted its caravan to a fresh location."



AT THE SUMMER MEETING



A MEDICAL GROUP

DR. A. T. WESTLAKE, DR. T. T. B. WATSON, DR. G. LAURENCE



TEST (D)

THE SUMMER MEETING, JULY 2nd, 1955

BY GLADYS BARRACLOUGH

A remarkable summer endowed us with a flawless day for our meeting. Owing to the kindness of Dr. and Mrs. Laurence it was held in the grounds of their attractive new house, Mumbery Lodge, at Wargrave, Berks. Later, tea was supplied at the George and Dragon also in a delightful setting under sun umbrellas on the river bank.

There was a very good attendance, the 5 tests arranged kept people busy and interested without adding undue strain to the general garden party atmosphere.

Only 8 sheets of results were given in; this bore no relation to the number of sheets given out and is evidence of the Dowsters modesty in making claims.

The Tests, described as follows, were by no means elementary:

- (a) A clean bandage has been worn by a member for 48 hours. Identify the member, who is present. No other person has touched the bandage.

Small "samples" of the bandage worn will be supplied.

- (b) Six bottles seemingly contain water; one contains white sugar, one white vinegar, and one gin. All are in solution.

Identify the correct bottles from the "samples" supplied.

- (c) A bag of pennies is buried in the garden—locate them. Any penny can be used as a "sample."

- (d) Small squares of three colours are enclosed in separate large pill boxes, of which there are twelve—nine being empty. Eight colour "samples" are supplied. Identify the colours enclosed in three of the boxes.

- (e) A leaf of a plant is enclosed in an envelope as a "sample." Identify the plant or tree in the garden from which it was taken.

(a) Finding the person who had worn the bandage was well attempted and many more were busy searching than the 8 who gave in sheets. However, only one scored a near miss. Major Blyth-Praeger hesitated between the lady in the red skirt who had worn the bandage, and the lady who had written out the Test sheets and given out the envelopes containing the bandage samples. Unfortunately he put the lady who had distributed the envelopes first, if he had only reversed the names he would have scored a bull's eye. However, this is a difficult and subtle form of dowsing needing much practice, and working surrounded by a

crowd makes it more difficult and distracting. If he has no experience in this line of work Major Blyth-Praeger would do well to attempt to develop it.

(b) Sugar, white vinegar and gin to be identified. The white vinegar and gin were successfully identified by Mrs. Pola Fyfe. The gin only was identified by Mrs. Lootes. One other competitor identified the white vinegar, but unfortunately omitted to put his name on the sheet.

(c) A bag of pennies buried in the garden. Mrs. Lootes was the only competitor who successfully located them in the pile of soil beside the front drive. Major Blyth-Praeger found the heap of soil but did not get the exact spot, which was on the left side of the heap when facing the house.

I am surprised there were not more correct results in this Test as everyone had their own penny as sample and there was no fear of being side-tracked with other fingers on the "sample."

(d) This colour Test was really difficult and perhaps a type of Test that few Dowzers meet. Mrs. Pola Fyfe identified the light blue and yellow/green squares enclosed in the pill boxes. There were only 3 colours to find though 12 colour samples were supplied to make things more difficult. Mrs. Forrester identified the light blue only.

These results are most interesting and highly satisfactory. There has been some controversy regarding the possibility of finding colours which are *enclosed* and on which no light falls, since the effect of colour on the human eye is activated by light. However, the pigment of which the colour is composed is an inorganic substance, and probably contributed largely to the correct results.

(e) The finding of the tree from which the sample leaf was taken proved more difficult than was anticipated, or aroused less interest. Unfortunately the only correct result was on the sheet which held no name. The tree was the one on the right side of the gate when entering.

Mrs. Pola Fyfe wins the guinea for the best results and we congratulate her on some subtle dowsing which she should try to develop.

On the whole, members seemed to enjoy the day and the Tests, without taking them too seriously. Another year perhaps just two Tests would be sufficient and give more time for those so inclined to try their skill.

NOTE.—I am sure that all of us who attended the meeting would wish me to express our thanks to Mrs. Barraclough for arranging and supervising such an ingenious and interesting series of Tests.—*Editor*.

REPORT OF A DISCUSSION ON MEDICAL RADIESTHESIA

February 23rd, 1955

LED BY GRIFFITH EVANS, M.D., F.R.C.S.

The Chairman's Opening Remarks :

As we have with us to-day a number of guests who are perhaps not very familiar with the subject of radiesthesia, I think it would be appropriate if I said a few words about it. First of all about our Society. The Medical Society for the Study of Radiesthesia restricts its membership to registered medical practitioners, but we often invite to our meetings, as we have to-day, experts in dowsing, physics, psychology and other subjects related to radiesthesia and we are very glad of their help and interest.

The object of the Society is to study radiesthesia. It holds no corporate views on the nature of radiesthesia, and has not adopted any standard technique. The only common factors that hold the Society together are the interest of our members in the subject and a belief that radiesthesia holds something of value for medicine. We can offer no statistical evidence in support of this belief which, so far, is only based on our experience of individual cases. This experience shows that the diagnosis of a case of illness can be greatly deepened and widened and the treatment more precisely controlled than is so far possible in orthodox medicine, if radiesthetic methods are used in addition to the usual means. I would emphasise here that radiesthesia is an added measure in the diagnosis and treatment of disease, and by no means a substitute for ordinary medical procedures.

I will now try to explain as briefly as possible what radiesthesia is. It is the application of the principles of water divining to medicine. It was thought that if water, minerals and so forth could be located underground by divining, then bacteria, toxins, vitamins and so on, could be found in the human body by the same means. And so it was found to be. The water diviner usually uses a rod, whereas the radiesthetist usually uses a pendulum. Sometimes he examines the patients directly, but more usually he uses a blood spot which connects him with its owner, who may be any distance away. A number of more or less complicated techniques have been worked out, but very often the practitioner modifies a standard technique to suit himself. One thing is certain. A doubter cannot dowse. To get results the dowser must be 100 per cent. confident in his own ability and have absolute faith in what he is doing. This in itself is a clue to the problem.

The next question is how does it work? Many think that it does so by means of a physical link between the object being looked for and the dowser. These are problems of radiation, wave mechanics, nuclear physics and so forth, that we hope the physicists will solve for us. You will be hearing a suggested solution in this direction in the lecture that is to follow.

On the other hand, others think that radiesthesia is a form of extra-sensory perception akin to psychometry. This leads us to problems of time and space, the ultimate nature of reality, the relationship between the objective and the subjective as well as our relationship to a source of all power and wisdom from which it seems we can gain guidance and knowledge under certain conditions. For the solution of these problems we look to the psychologists, philosophers and perhaps the theologians. And here I must leave this brief introductory outline of radiesthesia.

.

The modern trend in science is to regard all matter in terms of energy and to regard energy as the ultimate indestructible universal. Somehow, sometime and somewhere, energy came

into being. J. J. Thompson said that it seemed to come from another dimension. We may ask what we mean by energy in this connection. "Is it quite certain," asks Schrödinger, "that the conception of energy, indispensable as it is in macroscopic phenomena, has any other meaning in micro-mechanical phenomena than the number of vibrations in n seconds?" Such a concept is the basis of Clerk Maxwell's electro-magnetic theory, in terms of which science now seeks to describe the universe and all that it contains, and with which medical radiesthesia is concerned in the field of metabolism.

If we could only assume the release of an energy potential such as can be dimly imagined by thinking of a gigantic hydrogen bomb explosion, one hour would suffice for the condensation of that energy into mass units and their fusion and combination into all the elements and compounds necessary for the orderly evolution of the material universe by the operation of laws already discovered. (Gamow).

In terms of the wave theory of matter this would mean the intrusion into three-dimensional space of a primal dominant all-comprehensive impulse or wave, entering in the plane of its maximal potential, that is, in the plane of its *antinode*. Vibration, as in the case of a string taut between two fixed points, would subdivide into harmonics of 1st, 2nd, n th order, each such segment being an integral mode of the dominant.

Somewhere in the series would be found the true integer, or wave-equivalent, of the unit of mass from which the material universe would build up by orderly progression. Schrödinger believes that Einstein's unit of mass (the nucleon) is the smallest permanent condensation of energy into mass, and that therefore the nucleon (proton or neutron) is the true integer of the material universe.

On this reasoning the nucleus of a hydrogen atom is a condensation of the energy (931 MEV) of a particular wave unit into a permanent corpuscle—the proton—which unit retains its spatial configuration as a unit, is somehow associated with a wave number 6572.79, and, somewhere on its trajectory, carries a condensation of exact mass (1.6×10^{-24} gm). Furthermore, since it is agreed that such hydrogen atoms appear continuously "out of nothing," it follows that the ambient energy is infinite and is being continuously condensed into such primary units or integers.

The wave characteristic of the hydrogen atom is emitted without any loss of mass because its source is infinite ambient energy; and this wave assumes, or takes on, "the shape" (frequency and wavelength) of the unit through which it passes, be that unit elemental hydrogen, radical, simple compound, or molecule. The hydrogen wave then, is the prototype of all waves emitted by systems of elements which we know as standing waves. Each is specific to the particular system through which energy has

passed. By definition, a standing wave is one which does not change in course of time, and these are the waves which concern Radiesthesia.

The periodic table of elements is built up by orderly fusion of nuclei, an additional hydrogen nucleus being added to each preceding element in the table. The mass of such succeeding nuclei is always less than that of the constituent nucleons, and the energy-equivalent of the lost mass is stored up within the nucleus as binding energy. One result is to lengthen the standing wave and proportionately to reduce the frequency. Radiesthetists therefore find, for example, that the standing wave of Carbon is 8.5 cm., of albumin 80 cm., of nucleo protein 960 cm. (Franklin). Waves also lengthen with increase in atomic weight (Maby). These waves are to be distinguished from others originating in the nuclei which have the length of X-rays and also from those originating in the outer atomic electrons which vary with physical conditions—but standing waves are of the same order as those with infra-red frequencies by which such compounds as steroids are analysed by spectroscopy.

The general law of Mendeleev is that elements are arranged according to magnitude of their atomic weights, and that they show a periodic change of properties, of which the most outstanding is *valency*. The first series in the periodic table consists of Hydrogen and Helium, and these two elements are prototypes of valent (active or unsaturated) and non-valent (inert or saturated) elements.

We have now reached the parting of the ways between Radiesthesia (which is an application of wave mechanics) and Academic Medicine (which stands in the last ditch, ever loyal to classical physics!).

Wave mechanics implies an exchange of energies between neighbouring wave systems and links both valency and chemical affinity with energy resonance. *Classical physics* on the other hand, interprets chemical affinities in terms of electric charges, shared electrons, and hypothetical co-ordinating factors (such as enzymes in the living cell).

Classical physics demands that every radiation should be accompanied by a loss of mass or energy: wave mechanics permits the view that infinite ambient energy endows every integrated material body with a standing wave which is transmitted without any loss of energy and which both reveals the constitution or configuration of the transmitting body, and allows exchanges of energy between resonant systems, from the order of electrons up to that of radicals.

It is the claim of Radiesthesia that these waves can be detected by the pendulum as well as by the spectroscope and radiometer. Demonstration is possible in a strictly neutral atmosphere, but is frustrated by intruding electrical and magnetic fields, and even by incredulity or hostility.

Since Grey Walter gives a provisional wavelength of 30 million metres and a period of 10, the thought wave must have a corresponding quantum of action, and we would welcome from the physicist a provisional value. Whatever it is it can either reinforce or block any set test.

This inability to demonstrate under the conditions of the experimental method seems at the moment to be the severest handicap carried by Radiesthesia, nevertheless both theory and experience have convinced members of this Society that here is a phenomenon calling for detached assessment by some authoritative body such as the Medical Research Council or the Royal Society of Medicine.

The need for such assessment is expressed in the current edition of Chambers Encyclopaedia, Vol. III, p. 370, where W. A. Waters, Lecturer in Physics at the University of Oxford, writes (quotation from memory): "The knowledge (of this field) gained in organic chemistry has not yet been reached in respect to those bio-chemical reactions which occur in the living cells of plants and animals."

J. Cecil Maby :

I have been asked to comment on Dr. Griffith Evans' paper, which is obviously of a fundamental nature, highly theoretical, and also—as physicists would probably think—somewhat speculative. At such short notice I cannot say very much constructively, and I must be brief.

As you have heard, this paper commences with a physical and mathematical approach to the subject ; as to which, in so far as we are dealing with *physical* radiesthesia proper, I should say that the author is certainly right, because we now know that the whole of this material-mechanistic universe, apart from what one believes to be its concomitant spiritual and mental aspects, is based on electro-magnetic forces, wave radiations and particles (or waveicles).

Thus Dr. Evans begins by speaking of the origin of the material universe in a manner conformable to a modern cosmological hypothesis. I believe that the astrophysicists and mathematicians Millikan, Milne, Hoyle, Littleton, Bondi and others, have advanced similar ideas regarding the continuous creation of matter ; also that our universe was, perhaps, initially created in one big bang at some point source, by a sudden explosion of energy—a super-atomic bomb effect. Where such energy first came from is not well explained (and I must not say more about that) ; but Dr. Evans suggests accepting such an idea, involving a sort of expanding shock wave and the sudden dissemination of energy, that automatically as it were, crystallised out to form fundamental frequencies and standing waves which (if I have understood him aright) indeed are no more or less than *the ultimate material elements*

themselves. If so, we get back here to the ideas of the late nineteenth century, expressed in a different way, of matter being "etheric vortices" of some sort. Moreover, one finds the same kind of idea in connection with an electron or, perhaps, any other fundamental particle, which is perhaps merely a system of standing vibratory ether waves or, say, a "wavicle."

The continuous creation of matter seems to be a helpful and by no means unacceptable hypothesis, like that of continuous, however gradual, *biogenesis*. Millikan, I believe, was one of the first people to put forward this idea when speculating as to the origin of the so-called cosmic rays; and in recent times it has come to the fore again, though I am not personally in a position to express any opinion. It does seem fairly probable, however, that energy may be continually dissipating by radiation from matter, and then continually recondensing into matter elsewhere in space. In this case there results an *eternal* universe, which one may or may not like. At any rate, it is a constructive idea which at least relieves us of the yet more "awkward" sudden beginning and ultimate ending by "heat death" to our wonderful world. Instead we imagine an eternal cycle of disintegration and reintegration of material forms.

As for fundamental frequencies and standing waves compounding material elements, etc., here again it is a matter of opinion and advanced physics, and the whole thing depends on various debatable modern conceptions of atomic physics. But, provided one accepts some of these modern ideas, we arrive at the threshold and basis of physical radiesthesia. Whatever some more metaphysically minded dowsers may believe to the contrary, the plain fact is that *physical* radiesthesia is the only thing we can very usefully discuss scientifically and objectively at the present day. And as to whether another sort exists or not (which I personally believe it does, *as a separate problem*: viz., psychic divination, utilising some non-physical faculty), that is quite another question.

If, however, we are dealing with the physical and mechanical side of Radiesthesia, then we must think, with our author, in terms of atomic physics, wave mechanics and electro-magnetic optics; including standing waves, syntonisation, heterodyning, beats, specific frequencies, reflection, refraction, absorption, interference, polarisation and so forth—and that in the most precise and advanced terms possible. As Dr. Evans has pointed out, various workers (including Turenne) have done a lot of work on these lines and shown that if you put up a pure sample of any given stuff in a well-screened "neutral" room, free from other conflicting conditions, radiations, electro-magnetic fields and contaminations (as does Dr. W. Boyd, of Glasgow), and you then proceed slowly away from it with a pendulum or dowsing rod, or else with some suitable instrumental detector, then at a certain critical distance from that object (which may be a lump of lead,

a piece of radioactive material, a water sample, drug, bacterial culture or anything you please) you may get a fairly sharp response at some specific, resonant distance. Or, on occasion, you may find repeating, equidistant concentric rings of reaction. But these serialised waves are probably non-specific and non-diagnostic: referring to states of electronic excitation, and are probably similar, on the laboratory scale, to the "parallels" and "image bands" in field dowsing, on the large scale.

Analytically or diagnostically, then, *at a critical distance, which varies with the nature of the material*, you may get a radiesthetic response, provided you hold in your hand, and "tune in" with, a matching sample or "witness." So, too, when employing the so-called "fundamental ray" technique, or else by means of "serial numbers" and reaction times. And one or two delicate automatic instruments seem to show *there is a real physical field corresponding in space and time to the sensitive radiesthetist's responses*, if modern work such as my own is not mistaken. Such instruments at present consist of perfectly "orthodox" electrometers and ionisation counters. Even radio-reception and magnetic methods, can be applied on larger targets (cables, pipes, streams and moving objects), if they are sufficiently delicate and precise. Hence, one concludes that the human body is merely responding at the same times and places as automatic instruments of sufficient sensitivity will do when properly applied. And these seem to be established facts, whether sceptics like them or not, if one bothers to repeat the work carefully and without prejudice.

These "standing waves" of different lengths and even specific frequencies, it appears, represent boats in space or time between two near frequencies, or they may sometimes be due to the extension of a range of electric particles like alpha and beta particles, perhaps. Anyhow, it appears that such specific wave-lengths, or else the dialled diagnostic "rates" of the Abrams-Boyd-Regnault-Wright-Wigelsworth-Drown school, and also the so-called "fundamental rays" (which are another aspect of the thing) are all *proportional, numerically, to the atomic and molecular structure of the given materials*—provided the work has been well and truly done in an objective way. Therefore the thing cannot be all moonshine.

Here, then, is a novel and potentially valuable analytical technique from an essentially physical point of view, that has had its preliminaries established in no uncertain terms; and we find the question of medical radiesthesia entering at this point. For, as the Chairman said just now, "If you can thus measure one sort of thing you may be able to measure another." If so, one ought to find different tissues, drugs, bacterial cultures and so on, giving out this kind of "radionic" energy, capable of measurement in time and space in terms of certain wave-lengths, frequencies, "rates," or whatever you like to call them.

Well, I won't say any more to-day, except that I quite agree with what Dr. Evans remarks about needful instrumental detection, and that very probably there is a "thought radiation" of some kind also to consider. It may not be thought itself, it may be epiphenomenal to thought; but we now know that when a person is in a state of emotional tension, or is merely thinking hard (say, making a calculation) then his electroencephalogram will show that something specific also happens electrically in the brain. And my own "radio-electrometer" shows concomitant radiometric effects. Hence, it is quite possible, as various people like Cazzamalli have thought, that you can measure something at least *corresponding* to emotional, psychosomatic activity in physical instrumental terms, and that such energy is also capable of impeding or facilitating certain reactions, especially in certain sensitive living creatures and tissues. These psycho-radiant fields appear to be perfectly real: you don't have to get a growing onion root tip or yeast culture like Gurwitsch; you can use a human sensitive, as Abrams did, or even an ionisation counter or some special type of radiometer for the same purpose. At any rate, we are making a firm beginning, and I think radiant "thought" is probably as important psycho-physically in a constructive as in a destructive sense.

At the end of his paper Dr. Griffith Evans calls for authoritative bodies to take this kind of research up. I quite agree. It is high time for more official recognition; but that will only come when radiesthetists and dowsers themselves, whether they be medical or otherwise, have first securely established the phenomenon in a basic way on absolutely sound and orthodox lines, without reference to any "superstitious" practices, "magical" ideas or supposed charlatanry. And the sooner more trained people get down to the job (quite a lot of which has been done already) the better. Then, and then only, will official science listen to us sympathetically. But I fear it may be another twenty-five years before that happens, the way things are moving at present, especially since much irrational and obstructive metaphysical reactionism has, once again, invaded Radiesthesia, Radionics and Dowsing, despite the best efforts of modern scientific investigators. But one cannot put back the clock of rational progress.

Dr. A. T. Westlake:

If I have understood Dr. Griffith Evans aright he postulates the intrusion into three dimensional space of what he calls "a primal infinite ambient energy" which, and I quote his own words, "endows every integrated material body with a standing wave which is transmitted without loss of energy and which both reveals the constitution of the transmitting body and allows exchanges of energies between resonant systems. And it is these standing waves, with which Radiesthesia is concerned." In this way Dr.

Griffith Evans seeks to incorporate Radiesthesia with the newer physics of wave mechanics.

While I am not denying that this may be so, I do not think the problem is as simple as this, and his explanation is, to my mind, not nearly comprehensive enough.

I think, in the first place, that we have to distinguish clearly that we are dealing in Radiesthesia with two kinds of energies, what we may call pre-matter and post-matter energy. To the latter belong atomic energy, electricity, magnetism, chemical energy and such like—the ordinary stock-in-trade of physics, and of which we have a fair working knowledge. The pre-matter energy is in a different category and little at present is known about it; and yet this is the one with which, I am convinced, we are primarily concerned in Radiesthesia. This is the energy which I think Dr. Griffith Evans means when he speaks of “primal, infinite, ambient energy.”

I have discussed this energy from an historical point of view in my paper “*Vis Medicatrix Naturae*,” and I would add, what I did not know at the time, that research would seem to show that we are dealing not with one pre-matter energy but with four,* what are known as the Formative Forces of Warmth Ether, Light Ether, Chemical or Sound Ether, and Life Ether. “These ethers have proceeded out of one another, Warmth has evolved into Light, Light into Chemical, Chemical into Life. The relationship between them is such that the later ether always contains attributes of the former, but yet develops an activity distinguishable from that of the other. These formative forces do not belong as such immediately to the world of phenomena and they are, therefore, imperceptible to the physical senses. When, however, they come to living expression in the phenomenal world they call forth phenomena of motion which may then partially, and up to a certain point, be considered mechanically.”

I will not discuss these forces further except to make this point; that the counterpart in matter of Light Ether is electricity, of Chemical Ether, magnetism. Hence what I said in my paper, to which I have already referred, that the present confusion in the interpretation of the dowsing phenomena and its nature, is in part due to the fact that when we think we are dealing with electro-magnetic manifestations as explaining Radiesthesia, we are of necessity dealing with the etheric forces as well, and we do not distinguish between them as we are not aware of the duality.

I am in agreement with Dr. Griffith Evans when he says that this pre-matter energy is, to quote him, “being continually condensed into primary units or integers,” in other words, into matter.

Each unit or integer of matter thus formed is in a state of pulsation (I prefer that term to “vibration” particularly when

* Seven in all, but only four are concerned with the material world

it comes to living matter). From these units are built up, three dimensionally, the infinite variety of the material universe. This is described by the Rev. Father Glazewski in his most profound and illuminating paper "The Music of Crystals, Plants and Human Beings"* which should be read and pondered by all serious students of this subject.

Let me quote a short passage : "The growth of a body so long as it is not interfered with by some outside force, will peacefully follow the harmonic law. The matter will accumulate in relation to the forces acting in the interference pattern. This accumulated matter will have also an harmonically distributed field which is the function of the vibration of the material particles. Thus, for example, the liver will grow in the human body in harmony with its vibratory pattern and with the surrounding organs, or better with the surrounding wave pattern of the environment."

The point to be emphasised is that this incredibly complicated pattern of wave interference, which morphologically is the body, is normally in a state of harmonic balance or equilibrium—this is the state of health or ease. If a disturbance of this balance takes place for any cause, then we have a state of ill-health or disease either temporary or permanent. It is this departure or deflection from a norm, either for the body as a whole or any of its parts which, in my view, the medical dowser detects and records ; and which makes the radiesthetic diagnosis so delicate and fundamental. This is the reason too why it is possible to detect disease in its very earliest manifestations and thus to prevent it developing.

This theoretical postulate certainly fits in perfectly with the method and technique of radiesthetic diagnosis as perfected by Dr. Laurence for example, with whom I have now investigated a large number of clinical cases with increasing accuracy and reliability of result. It also fits in with the McDonagh Unitary Theory of Disease on which Dr. Laurence's methods are based.

Treatment in the same way resolves itself into finding what will restore the balance, i.e., re-establish the harmonic equilibrium. Let me quote Glazewski again : "A plant which has a similar pattern or wave form to that of the particular invader or illness, but out of phase by 180 degrees with it (i.e., the mirror picture of it), at the moment it is properly introduced into the body, will automatically form a standing wave with the pattern of the illness, thus nullifying its activity. The Hahneman principle "Similia Similibus Curantur" is explained at the same time. By "similarity" the complete similitude of the wave form is intended." I might add that the correct potency may well be that which makes the remedy out of phase by 180 degrees.

* *Radio-Perception*. Sept., 1951. Vol. X. No. 73

By hypothesis, if we are dealing with light and chemical ethers, it should be possible to devise some method whereby this departure from the norm can be demonstrated spectroscopically, and by an analysis of sound, by projecting the pattern on a cathode ray tube. Here is the theoretical possibility of the automatic detector if we could calibrate and interpret the results.

It may be asked how it is possible for a medical dowser to pick out what he wants from this infinite complex of wave patterns. I believe the answer is that in the dowser we have a living instrument of an incredible sensitivity which mentally can be "tuned in" to receive selectively, much in the same way as a wireless set can be tuned in, by an intelligence, to a particular station. It is this self-tuning extreme sensitivity which makes the human organism, when dowsing unique, by its capacity to apprehend the reality behind matter.

I want now to turn for a moment to the related radiesthetic question of healing by the laying on of hands, variously called spiritual, psychic, magnetic, etc.

I believe that in this form of healing we are dealing *directly* with the formative forces, i.e., pre-matter energy. That these forces have been known all down through the ages I have already mentioned, but what exactly was being described it is difficult to say. I am inclined to think that in that most intriguing and descriptive of names given to the force by the mediaeval alchemists—the Vital Fluid or Divine Water—they were describing the Life Ether, which as you know has the attributes of the other ethers as well as its own, and in many respects behaves as though it were fluid.

For general purposes, however, I am now inclined to adopt the Polynesian term of "Mana" as conveying not only the idea of a quasi-physical fluid energy, but also the concept of a mystic living force. I think it is clear to any worker in this field that we are dealing with some energy which behaves quite differently to either electricity or magnetism or indeed to any force recognised by present-day physics, take for example the fact that it only travels comparatively slowly, that it can be conducted along a silk cord and that it can be stored in certain substances, e.g., oil. Many other similar facts could be mentioned.

We can learn to use these forces for healing by appropriate techniques such as for example were taught by those masters of the art, and indeed the science,—the Kahunas—described in detail by Max Freedom Long in his two epoch-making books on Huna.

Like the Kahunas we can use them in their lower forms as in ordinary healing—what they called Lomi-lomi—or the forces can be raised to such a high potency, through prayer and other suchlike means, that they become divine power and can in this form produce true miracles.

The object of such therapy is to restore the sick person to a harmonious function as a whole, by generating a sufficient intensity and/or quality as to produce automatic adjustment of any functional or organic disharmony. The therapeutic agency—the Mana—is general not specific (as in ordinary radiesthetic treatment), it deals with the whole man and not his parts.

Theoretically if we could learn to use these pre-matter forces in these potent ways we could cut out the ordinary mechanistic forms of medical healing, as nothing would be impossible, as Christ demonstrated in His ministry of healing. But to arrive at even the beginning of such a state of affairs we shall have to have a complete reorientation of thought and of our ways of thinking. As Dr. Wilhelm Reich has truly said: "These primordial pre-atomic problems are impregnable to methods of mechanistic or materialistic thinking. They can only become intelligible if they are approached functionally. We have got to develop functional thinking. The results are of quite decisive significance for further natural research, particularly for the integration of living nature into the general natural process and for the functional comprehension of non-living nature."

We are, I am convinced, entering an entirely new world, it is a shift in consciousness, so that we are beginning to look at old things in an entirely new way; and I believe that through Radiesthesia we shall understand in a very real and vital sense what is meant by a trinity of body, mind and spirit in harmonic equilibrium.

Dr. Gattegno :

I am a stranger in this Society. I have great sympathy with all the points of view that have been expressed because I think all contain something very exciting. I find also that my previous studies allow me to listen and seem to understand what people say, although I cannot express it in a natural way or in the orthodox way. Dr. Griffith Evans sent me his book a short time ago and asked me to read it and discuss it with him. I did read it—not the whole of it because it was quite big—but I discussed it afterwards with him, and I won't need to tell you all that we found together. What seems to me to be of value is perhaps quite irrelevant towards what you are after. I am always pleased to see that there is someone who considers the problems he has always looked at in one way in a different way because that may bring some additional light. When he uses physical theories, my impression is that he is a bit naive about things generally. The success of the physical sciences has blinded the scientists and we forget that physics has been successful in a very narrow field, and that the true knotty problem, that is to say, the molecule containing two elements, cannot be discussed properly with the mathematics and physics that is known. There are many prob-

lems, for instance, the molecules of protein, which contain thousands of atoms.

One can describe the various techniques of crystallisation and X-rays, but it still remains true that the scientists have terrific problems on their hands, and they have not solved many of them. To want, at all costs, to reduce the new problems to a science which has gained great successes, but is still trying to find answers to fundamental questions which loom very large in the minds of scientists, is perhaps what I call "naive." To assume that you can answer questions as delicate and complex as the ones we meet in medicine or in dowsing just by calling in simple instruments or simple ideas, is another aspect of—well—what seems to me the assumption that the little knowledge we possess can answer these questions. I have no doubt personally that the phenomena, that so many of you know, exist, but I do think that any reduction to two or three modern theories will give an answer. In that respect I would say, I would look at Dr. Griffith Evans' effort in a very sympathetic way. Something that we should consider in its tendencies and its general trend; but when he comes to explaining, I looked very carefully, and I found that there is really no explanation.

WHAT THE SCIENTIST CAN LEARN FROM THE DOWSER

*Substance of a lecture on May 11th, 1955, to the British Society of
Dowsers*

BY C. GATTEGNO

Many dowsers are of the opinion that with the help of the scientist they could make a significant contribution to the solution of many of their problems. They consider that the physicist and the physiologist have at their disposal, in tackling their problems, tools which are much more powerful than theirs, and that they need the experience of these trained laboratory workers in order to see clearly what takes place in their own field.

I want here to reverse this position and to try to see what the scientist who has developed his methods in a special study of nature can learn from the dowser. But first we must be clear as to the way in which the mind of the dowser works, and we must dispose of a number of preconceived ideas.

Although it is only during the last two years that I have been acquainted with dowsers, I feel it is true to say that the great majority of those who participate in the corporate effort exemplified by the B.S.D. consider that the specialists of the natural

sciences are better equipped than themselves to attempt an investigation of what constitutes dowsing, and are inclined to believe that the explanation of it lies in the electro-chemical field. This belief is, so it seems, deeply rooted and makes for difficulty in envisaging any other approach to the problem.

It is, nevertheless, clear that there is an essential difference between the natural sciences and the studies undertaken by the dowser. In physics and chemistry (except in some sense in the study of the nucleus of the atom), provided that conditions are exactly reproduced the same phenomena appear. In biology, where exact reproduction is not possible, statistical methods are used to replace, by a non-existent constant average, the true phenomena which are singular and show individual differences. Broadly speaking, I can assume that if I eat a lump of sugar every day at the same hour the same consequences will follow, but closer investigation shows that this is not strictly true. There is a margin of uncertainty which increases in the case of more complex biological happenings.

It is desirable that dowsers should be better acquainted with the natural scientist's training and should understand that his habits of thought cause him to envisage things in particular ways which are not necessarily in harmony with the phenomena they themselves are concerned with. They need, moreover, to be aware of the variety of training required to make a good physicist, a good chemist or a good biologist, and to realise that training in one specialised field of the natural sciences often makes it impossible to conceive of the methods and problems of another. The ways in which experiments are designed in the various branches of the study of nature vary greatly. In physics, measurements of certain magnitudes are more important than the actual processes of transformation and equilibrium essential in chemistry than the process of growth special to biology. The chemist may use physics to understand the conditions necessary for reactions to take place in a particular way, but what matters to him is whether he can obtain this or that product from this or that source, and this is of no interest to the physicist.

I have, I hope, said enough to show that for the dowser to rely on the physicist for the solution of his problems may be as useless as to expect the chemist or the zoologist to provide him with an answer. Since the dowser knows that he cannot provide conditions of work independent of himself, or such that he could be replaced entirely by some apparatus, the attempt to obtain guidance from the natural scientist in the investigation of dowsing phenomena is either a hope based solely on a belief, or a mistake.

As, however, many dowsers continue to hold this belief, I should like to examine for a moment the mechanism of the process which takes place in their minds. The water diviner or the medical dowser has come to believe in the objectivity of the information

he receives while dowsing and projects everything into nature, suggesting that the message received by him is actually sent out by natural objects. He then quickly passes to the existence of a continuous emanation of messages from this source, and to the logical conclusion that a properly constructed instrument could receive the messages in his place. He thus sees two problems in dowsing, the one physical, related to the source, and the other physiological, related to the dowser. He feels that if only it could be shown that, for example, the dowser is a kind of wireless receiver of certain wavelengths, or that some sub-soils send out electromagnetic waves corresponding to the tuning of the receiver, things would be so much clearer.

This would mean that a classical chapter of physics would absorb dowsing, which would then no longer be an exciting study of nature through man as the instrument. Indeed, were such a hope to be realised, the dowsers might rejoice at no longer having a riddle to solve, but they would disappear as seekers, to be replaced by automata.

This is, however, not yet the case, and the meagre success obtained through the intervention of physics in dowsing brings little support to such hopes.

It is because I am only too well aware that the history of science is not closed and that there are many unsolved problems in each of the natural sciences, that I take the opposite viewpoint—that of seeing what can be learnt from the dowser instead of proceeding to reduce his findings to insufficient and perhaps inadequate knowledge.

The true scientist is prepared to be amazed by the most ordinary, common events and to develop an approach akin to the problems he encounters. It is not with scales that we study electricity; it was by asking the right question that Archimedes understood what happened in his bath, that Newton discovered why the moon goes round the earth and apples fall, that Einstein recognised why Michelson and Morley did not obtain a positive answer from their experiment.

The true scientist observes certain rules when he plays the game of science, and in particular he refrains from appealing to higher authorities in order to explain what he himself experiences. He is careful, for instance, not to bring God into the picture when an event can be explained in terms of forces of the magnitude of the event. Lightning is no longer a sign of the wrath of God, but simply the electrical discharge between charged clouds.

On the one hand, then, the scientist does not consider the explanations he finds as being final or sacrosanct, and on the other he does not appeal to explanations of a nature totally distinct from that of the phenomena he studies. This explains why he can, when the occasion requires it, change the model he is using and the theories that direct his thought, and why he tends to

reject the supernatural in his study of natural phenomena.

For the scientist who accepts the fact that dowsters are deeply sincere and that a sufficient number of experiments in dowsing have shown that they are not deluding themselves, the first task will be, not to attempt to reduce the new to the old, but to see whether he can approach the new phenomena with adequate tools. These may, or may not, exist. He will then attempt to discover what needs to be done to develop means for investigating the field. Any failure in his efforts at understanding will not be followed by the accusation that the dowsters are the dupes of their imagination, for it may equally well be due to his lack of aptitude in putting the questions adequately.

Now I have had the advantage of being able to prove to myself with all the necessary rigour, that, at least when I was working with them, the dowsters were not deluding themselves. This evidence I obtained with the Gayograph. It may well be that on other occasions they perform actions that are incredible to those who see the universe in a particular way. It may well be that the presence of disbelievers hampers the dowsing act (which would make any purely physical or physiological explanation of dowsing unacceptable). My experience is that there are phenomena in reality which are recognised by dowsters and which may be different from those studied and recognised by the physicists, chemists and other natural scientists, even though certain of their aspects may belong to their fields.

In almost all the cases recorded with the Gayograph I found changes in the tracings which were not attributable to chance and which for me were obvious evidence that the dowser may have at his disposal mental possibilities which are either not possessed by others or are left dormant. Since for the dowser it seems natural to be as he is, he tends to think that his powers must be a universal attribute of man and perhaps of animals. As to this, I know nothing at present, but it seems to me to be an interesting topic for an extensive research.

Reflection on the problems raised for me by the existence of serious dowsters scoring results which the ordinary mind can only explain in terms of the miraculous, has led me to an attitude of mind which may be of interest.

It seems to me that the first thing to be done is not to attempt an explanation of dowsing but to ascertain in what conditions it takes place and when it is prevented from taking place. This is of course a matter for the dowsters themselves, without the aid of others who may not understand their esoteric language or their intuitive way of thinking.

For this to be possible, agreement on the fundamentals is required, for it would be vain to use the same terms for things which are essentially different. If some dowsters believe that dowsing is a way of life while for others it is merely the reception

of wireless waves, the dispassionate, detached approach required by science to-day is almost impossible. If on the other hand there is readiness to consider the interests of dowsing rather than personal vanity and the conversion of others to one's view, it seems to me that agreement on fundamentals could be reached.

Although I have some misgivings in this direction when I think of some of those I have met, I am not without hope, for I have personally gained a fairly secure insight into their activity by letting their gayograms speak to me. One of the main acquisitions of my work with dowzers has been the experience that whenever a human being is part of the apparatus that is proving the existence of a phenomenon he can no more be ignored than can the switch by means of which an electrical apparatus is made to function. This consideration of the whole man is of course new and difficult, but to my mind essential. There can be no justification for stating that it is the skin or the nerves or the muscles only that are part of the apparatus. Moreover, at least to begin with, it seems safer, even though much more difficult, to accept the fact that that part of the apparatus which was not made by the experimenter contains complex and complicated pieces, and perhaps a whole set of surprises for the investigator. It may be necessary to simplify the human part of the circuit, but we need to be aware that simplification may lead to errors and even to futile investigation.

As far as I can say at present, the various dowzers I have worked with have radically transformed the apparatus of which they were a part. Exactly repeatable conditions such as would be required by the natural scientist are impossible. Even two immediately successive instances of the same exercise appear considerably different on the record because that part of the apparatus which is the human being has, in going through the experience, altered itself in relation to the exercise.

It is a point worth reflection that the objective reality of dowsing is a variable function of time and that very few methods developed to-day can cope with unknown and random temporal laws. On the contrary, the whole tendency is to isolate the variables so that they can be studied against a continuous flow of time. If the dowser is a complex set of complicated variables, it may pay to develop methods akin to his nature rather than to attempt to apply to his case what proved possible in much simpler situations.

Since my inclination lay in this direction, I began to seek in the rational field those approaches that could provide me with a usable model akin to the reality I was faced with. It is obvious that my own limitations will be inherent in any work or thinking I do and I can only suggest that the dowzers show us that human sciences require us to take a synthetic-analytic point of view rather than an intensively analytic one followed from time to time by a synthesis.

The appreciation of this fact may have great repercussions in the future and will lead to the recognition that the dowisers have been a link between the human study of nature without man and the study of nature in relation to man. Dowisers do in fact make this study directly through their perception prolonged by a device. They are witnesses that the material universe is not of a different essence from that of man, that man can find within himself signs that symbolise the structure of matter and can conclude about that matter something that is verifiable through the orthodox means of other branches of the natural sciences.

The synthetic-analytic approach to reality is exemplified by the acceptance of a wide concept as first datum and by obtaining detailed manifestations as specialisations of it. With the Gayograph*, for example, I believe that we get a recording of the vicissitudes of the spiritual energy of the subject. Spiritual energy is the wide concept and I consider it to be present in all forms of being, cells, tissues, functions, emotions, thoughts, etc. Its variations in time in any of its forms can be recorded. With this as starting point, one can see what the dowiser does with his energy when he dowises. Whether he is altering his cells or his emotions one cannot say, but one can follow in detail the modifications of his energy and interpret them as representing this or that happening in time. The modifications of the dowiser's energy are therefore accessible. It remains to be seen how this data can be used for the detailed study of the manifestations.

I do not suggest that the Gayograph is the only tool for the study of dowsing. What I do suggest is that we must take a synthetic-analytic point of view in the study of this complex phenomenon and that if my interpretation of the gayograms is correct they can assist in that study without prejudice to any additional method. There is at least one way of making this human study of nature through man, and that is through this instrument which gives a reflection of the vicissitudes of human energy.

But this is not all. If we consider dowsing as being the recognition of some change within the dowser (1) because of a certain polarisation of his mind, and (2) because there is in the environment a selected object to which he is made sensitive, then we can say that there is room for an approach in which the wide concept taken as starting point is sensitivity. I shall now attempt to follow this line and to give a psychological explanation of dowsing. It may not be acceptable to all, but it is to the dowisers that I owe it, and I wish to put on record what I have learnt through reflection on the problems they put to me. If advances are made in science when a new idea is brought into a field rather than when an idea is developed to its ultimate conclusion, I feel that we shall

* See Dr. Gattegno's previous lecture, *B.S.D.J.*, XI., 84, p. 327

make more progress in the study of radiesthesia and dowsing with this wide concept as basis than by using the analytic approach with worn-out notions. I believe, indeed, that in submitting the following ideas I can make a much greater contribution to the study of dowsing than seemed possible when my previous work with the Gayograph brought me into this field.

A PSYCHOLOGICAL EXPLANATION OF DOWSING

For the psychologist, the raw material is human experience, and he cannot accept the reduction of all experience to that of a particular type, the intellectual experience developed in the physical sciences.

The scientist in psychology is not the person who is capable of making certain measurements, but rather the one who can produce a usable model for the phenomena he is studying. If his problem is concerned with perception, or intelligence, or the experience of time, he will consider the way in which minds perceive, or think about situations, or seem to acknowledge what is in the stream of consciousness. It is from this inner knowledge that he must start if he wishes to understand any psychological challenge. It is inevitable that in psychology, as in micro-physics, the observer be involved in the observations.

In order to give a psychological explanation of dowsing, I have thus, as a psychologist, had to accept as true the experience of the dowsers I have met and worked with, and then to attempt to discover what part of that experience is to be considered as pertaining to the various ways in which the dowsers describe their dowsing. In a previous article I suggested that sensitivity could be a useful key to the problem and that the Gayograph could contribute to its study. Here I shall not say more of this research which is still in its beginning, but shall rather take a long view and suggest a theory, entirely psychological in content, which may account for the various attitudes and beliefs current among dowsers. The value of a theory lies in its ability to satisfy the mind by co-ordinating knowledge and thus to facilitate the tackling of the new problems it poses.

The new theory is based upon the spiritual experience of having recognised myself as belonging to the four realms that form the universe of experience. In the first place, like all matter, I am made of atoms and molecules ; secondly, like all living bodies, I am made of tissues having physiological functions ; thirdly, like all animals, I am capable of behaviours ; and fourthly, I am human because I can change my behaviours.

Such a recognition must either be arrived at directly, or conceived of as possible by an act of synthesis of one's own experience and that of others. In my case, both were operative, for the direct experience ceased at a certain level, and it was through the synthesis that the discovery was completed.

How are such discoveries made ? It seems to me that it is a

process of expansion of one's sensitivity, and I shall attempt to explain how this process brought me to an understanding of what takes place in dowsing.

It has long been very natural for me to have an inner perception of the changes of mood in the people I meet. I do not need to question, or to have the information they could give, in order to reach their present state of mind. There seems to be in me a whole set of smoothly working arrangements of behaviours which present themselves spontaneously in the presence of another person. It is this set of behaviours, organised in a particular way, having its own dynamics, that I perceive in me. Any changes that are compatible with the existing constraints are experienced as belonging to that person, and the constraints are almost individually formed in myself and known with their emotional value. Thus people are at once perceived as persons and their field of behaviour is co-extensive with their presence. This makes possible a direct contact which often seems to be a dialogue with oneself—a dialogue which frequently proves a help in clarifying the working of their minds and sometimes leads to a solution of the problems that go with such a set of behaviours.

What is important here is not what I myself do with my experience, but how this has served me in the question under examination. Once I became aware not only of what I did, but also of how I did it, I discovered that this intercourse with one universe of experience became possible through the opening of my mind to a particular part of myself: my set of behaviours and the way in which I formed with it sub-sets resembling those of others. My sensitivity to people in their behaviour inside themselves and in relation to others was beginning to become my sensitivity to that sensitivity. It was a direct experience of what it is to be sensitive, but only in that one realm of being. I knew also that this sensitivity could have remained unaware of itself even when it was operating and filling my life. If in fact all my time had been spent in helping patients and exhausting myself in the process I should have been sensitive only to the first order and would have missed altogether the experience of this sensitivity of a deeper order.

While I was endeavouring to understand these problems I came across the phenomenon of spiritual healing. When the hand of a healer in whom I had no faith was laid on my back for a few moments, I experienced personally the immediate correction of a defect in my spine which followed an accident and had for a number of years caused frequent and painful lumbago. For over two years there has been no recurrence of the pain, although I have during that time done many things that I previously carefully refrained from doing. This was my first contact with spiritual healing, and it seemed to present a challenge that could not be disregarded or dismissed as accidental. Many other people I

knew had had a similar experience with this particular healer.

On meeting water diviners and medical dowzers some time later I was confronted with another challenge. My previous knowledge of them was scanty, and like most scientists I was inclined to view their attitudes as superstition and wishful thinking, a view reinforced by their tendency to disbelieve one another and to confuse the issues by borrowing concepts from other fields. Nevertheless I am grateful to have been brought into contact with them, for the result has been the widening of my experience and the ability to present the solution of the challenge as I give it here.

To return to the spiritual experience that led to recognition of my relationship to the four realms of the universe and to awareness of my sensitivity to my sensitivity of people's behaviours, I suddenly realised that it was only intellectually that I was sensitive to myself as an organisation of atoms and molecules, and to myself as functions in my tissues. Although I was directly sensitive to my human sensitivity in relation to my free-will and that of other people, it was only in certain circumstances that I could recognise that I was a "body" like any other body in the universe, and a living organisation. Only because gravitation could act on me and chemicals burn me could I see myself as an object in the universe; only because my tissues and functions could become the seat of pain and dysfunction did I recognise that I possessed them, and more particularly those that were out of gear. There was clearly a question to be asked: "Why is there this difference within myself, since I am one and the same person, on the earth, made of earthly matter, with functions that are my life as much as is my knowledge of others?"

There was moreover another question: "Since I am not all men, and my experience not the whole of experience, may there not be people who have developed their sensitivity to the other realms as I have developed mine to one realm? Are there those who have reached a sensitivity to their sensitivity engaged in their "body" and their "functions" as mine has reached that in "behaviours" and "wills"?"

These are, of course, questions of such magnitude that it seemed very daring to attempt an answer. But as suddenly as before it became apparent that water diviners are those who can reach in themselves the vicissitudes of the cosmic elements, by making themselves sensitive to them, and can thus from within reach something that is part and parcel of our habitat. They are not only capable of sensing what happens at the level of their physical being but also of expressing it in terms of what is contained in the same realm of the universe on the earth. Their conclusions are not related to plants or animals but to the earth's crust and to the mineral or organic molecules contained in our own molecular structure.

It also became apparent that the medical dowzers are sensitive

to the functions of those they try to know in this respect, and choose to reach them in this realm as well as in that of the tissues. It then became possible to understand why they can succeed where the medically trained doctor fails. Since the latter is concerned with an intellectual knowledge based on experience accumulated in mortuaries and laboratories, and on a clinical knowledge which is always to some extent unreliable, he can reach only troubles for which there are distinctive descriptions and pathological criteria. The dowser, on the other hand, receives a special message from each patient and interprets it internally in a living context of functions. This does not mean that the dowser is sensitive to his functional sensitivity, but that he is capable of making a statement about it as it manifests itself through a code worked out *ad hoc*. Most dowsers have in fact particular preferences in the field of medical dowsing, and they select these because it is through them that they most easily perceive their reactions to the presence of patients or witnesses.

Since it is through dowsers that dowsing takes place, it is obvious that the sensitive is essential to the process, and it is, of course, his sensitivity that is his guide. One would like to know what sensitivity is and attempt to measure it or replace it by instruments.

Electrodynamic methods for finding water in soils exist (H. Loewy), and various electromagnetic or seismological means of prospection are used by geologists. It has therefore been assumed that the phenomenon of water divining must be explained in physical terms (cf. Tromp and others). In the case of medical dowsing it has been presumed, by analogy, that the explanation of the capacity to make statements that have sometimes had successful results in medicine is to be found in electromagnetic fields and radiation in the witnesses. So far, however, as I said earlier, there has been no satisfactory explanation of the phenomenon in these terms. To think that sensitivity can be measured in physico-chemical terms is to assume that only one realm of manifestation exists in the universe, a view which to me is quite unacceptable.

Sensitivity is susceptible of direct recognition by consciousness, or rather it is possible to see three stages in its manifestation: first, when it opens itself to a realm of experience, then when it enters into close intercourse with it, thus gaining an analytic recognition of its content, and finally, when it becomes sensitive to itself and leads its own destiny in creative paths.

The spiritual healer is on the whole a dowser of the functions directly in himself in relation to another person present or distant, but in addition he is capable of intervening to restore the functions to normal activity *via* the energy involved at that level, which is usually essentially biological.

If dowsers are sensitives who can diagnose and estimate certain

rates, thereby fixing a position in the soil or a disease in a body, healers are dowsters who use a process which is controlled by the same sensitivity but which is active, and which can be described as the communication of a polarised energy selectively active upon the dysfunction. Most healthy people unconsciously use these controlling agents within themselves. If their sensitivity to them leads to knowledge of their mechanism—knowledge which may be automatic and not necessarily brought to awareness—transfer to others becomes possible, as we see with the thinking powers and skills passed from teacher to pupil, a process which though apparently conscious is in reality frequently not so.

Affection, sympathy, antipathy, can, without words, be experienced with a great degree of certainty, through the channel of awareness of other people's psychic energy, either directly or through symbolic or obvious behaviour. But whatever the channel, it remains true that at the level of psychic experience there are means of receiving and sending messages which a certain kind of sensitivity commands. In the dowsters another kind of sensitivity is at work in relation to phenomena outside the psychical field, in the molecular or living universes, for instance. It is, however, unnecessary to seek a different explanation for the various phenomena. We are of four realms at one and the same time, but we choose to specialise in dialogues with parts of ourselves, and we thus perceive selectively those parts to which we have opened ourselves. The water diviner, the medical dowster, the spiritual healer, the psychoanalyst, the seer are specialists because their sensitivity is unequally developed, but the greatest masters of humanity show us that this is not a necessary condition of life and that a sensitivity that has reached itself in all its manifestations is possible.

It is what we do with ourselves that creates the problems. If we choose to make one of our experiences privileged, we tend to reduce the whole of reality to it and may fail in the attempt. But if we accept the fact that we have only our life to enlighten us and that the degree of our power of perception may make us miss or reach a wider reality, we are in a position to see that we may create insoluble problems by failing to use all the evidence available to open up channels for the understanding of what happens to us as humanity in time and space rather than as isolated units.

We have, therefore, to distinguish the wide problems suggested by cosmic visions and the smaller problems of actual dowsing. Those who consider dowsing as a spiritual gift to be explained in terms of the divine, fail to show the humility of the scientist, who uses only what is needed to explain what is challenging him. To explain dowsing, sensitivity is sufficient. It brings the phenomenon to its true level, in nature, and outside the problem of the spiritual fate of mankind. The supernatural remains untouched, and perhaps unrelated to the very practical activity of finding a well or diagnosing a dysfunction.

RADIESTHESIA AND RADIONICS : THEIR USE IN AGRICULTURE

BY MARGARET DOUGLAS

This article was originally published in French in Radiesthésie pour Tous, and is here printed with the permission of the Editor

It is with some diffidence that I accede to a request to write an article on the use of Radiesthesia in agriculture, for so well-known and well informed a paper as *Radiesthésie pour Tous*.

Agriculturists in Great Britain do not take so wholeheartedly to the help of our science in building up soil fertility, as do those on the continent, but I have had some experience in experiments concerning the reconditioning, by means of radiesthetic diagnosis and radionic treatment, of soil suffering from biochemic depletion and imbalance as a result of ill-usage, so perhaps my discoveries may be of interest to those of our skilled Belgian colleagues, who have truly in their hearts the love of our Mother Earth.

In Holy Writ it is stated that man was created out of the dust of the earth, and this is truly a mystical way of saying that he was formed from the ninety-six elements of which the world, as we know it, is composed.

Radiesthesia shows us how all vehicles through which Spirit manifests are formed from these ninety-six elements in their proper proportion.

Man, in his present stage of development, has no great understanding of anything else regarding his material manifestations, and the re-discovery, in our time, of the great twin abstract sciences of Radiesthesia and Radionics, may herald a new era in life on this planet.

It is, perhaps, on the farm that radiesthesia fulfils its most valuable purpose, since on the condition of the soil, from which all nourishment is obtained, depends the maintenance of the physical life of man.

Radiesthetic analysis of soil, plant, animal and man, proves the truth of the biochemic structure of all created things, and the manifestation of disease must arise therefore from some disturbance in their proper proportion or balance.

All physical structures being basically the product of the soil on and by which they exist, it follows that it is the land to which we must turn for the maintenance of material life, and the rebuilding of physical health.

The farm therefore should be the basis and centre of all truly scientific work, as regards food, medicine and hygiene, and any deviation from perfect balance that appears from any cause, known or unknown, can then be checked in its early stages, if radiesthetic tests are periodically made.

These tests should be a matter of routine, before the sowing of

any crops, and the first of them all should be the checking of the biochemic content of the soil, and the correction of any imbalances found. This should be followed by the checking of the suitability of the types and varieties of seeds for the particular area in which they are to be sown, and the checking also of the remedies for sick soil and seed, which will ensure an all-round perfect balance.

All livestock should, of course, have periodical tests to check the biochemic content of their blood, the stability of which is their natural protection against disease ; and to complete the picture, they should be fed as far as possible, if not solely, on the organic produce of the land on which they live, which will ensure the continued maintenance of biochemic balance, and the resulting perfect health.

This is perhaps envisaging a Utopia, but it is not an impossible ideal, as anyone can prove for himself, if he will start, even if only in a small way, to follow the principles on which the science of radiesthesia is founded.

I will not here attempt to lay down any complete set of rules for working, since there are many accepted and reliable methods known to radiesthetists, and also the individual techniques can vary considerably, according to the receptivity, and interpretive faculty of the practitioner.

This fact is well known to all serious radiesthetists, since it has caused many disputes as to the accuracy of tests, and even the discrediting of diagnoses. If, however, practitioners will carefully check their reactions on every occasion, they will find that the basic principles of the science are immutable, no matter how varied may be the movements of the pendulum in registering them, and practice and experience will soon evolve a reliable individual system.

The best plan for radiesthetists to follow when starting work on a farm is :—

Test all soil (according to the method best suited to you) to find its biochemic content. If the balance is faulty, rectify it by means of the natural fertilisers which you have also tested as to their suitability. I personally have always found a good compost made from farmyard manure, well-rotted straw and other vegetable refuse ; dried crushed seaweed ; plant ash ; and, in particular cases, ground natural limestone to be the best.

In cases of serious deficiencies, or excesses, of various elements, such as sulphur, calcium, manganese, silica, boron, cobalt, iodine, lead, potassium, etc., a small quantity of those lacking should be added, as far as possible in their natural form, to the compost, before spreading it on the land. Any excess of a particular element is best treated by supplying the deficiencies in the manner stated. This will in time eliminate the excesses and restore the natural balance. Where it is not possible to obtain the elements in their natural form, I find that the use of extra

quantities of seaweed, which appears in most cases to contain them all, is an excellent general remedy.

Where excess or deficiency is so marked as to have caused an onset of disease in a crop, it is possible to treat this by additional light top dressings of seaweed or compost, or, if this is not practicable, to treat the crop radionically by broadcasting to it the "ray" of the particular element, or elements, in short supply, and so hasten the cure, or at least check further developments of the trouble. This method is very useful when it is not possible to obtain enough of the elements in their natural form, or when it is necessary to give some of them in the homoeopathic "minimum dose."

I cannot myself claim to have been able to prove the value of this particular treatment in the case of crops in the open, but both doctors and radiesthetists are well aware of the beneficial results of broadcasting remedies to patients when necessary, and I am convinced that crops also can be either completely cured, or at least greatly benefitted by treating whole areas in this particular way.

I do not yet feel sufficiently experienced in this form of radionic treatment to lay down any fixed set of rules for procedure, but admittedly the principle works, and I offer the idea to the skilled radiesthetists of Belgium for possible further development.

I would advise most agriculturists not to try to progress too rapidly at the start, and begin by the more simple way of adding the suitable dressings to the soil before any crop has been sown. It is quite easy by means of radiesthetic tests to find the proper proportions, and most experienced radiesthetists have their particular methods for finding both these and the most suitable manures.

If it is not possible to obtain any of the actual elements for broadcasting, it is a good plan to substitute plants known to contain them in a high proportion. These can be used, either as samples for broadcasting, or be planted simply as a crop on starved land, instead of merely following it. The crop can either be ploughed in as green manure, or reaped and left on the land as a top dressing, being subsequently worked in with that invaluable instrument the disc harrow. Some crops can be planted together with or alongside others, since each will give to the soil what the other needs, and so prevent general impoverishment.

The late Sir Jagadis Bose was a great believer in these "healing crops" as he called them, and though few of us have a tithe of the wisdom of the great Indian botanist, it is quite possible for us to prove radiesthetically the accuracy of his teaching, by testing many plants, some hitherto regarded as weeds, for their biochemic content. This will give us the reason for their beneficial action on various soils, and prove the folly of some farmers in ruthlessly destroying, by means of crude chemical fertilisers and poison

sprays, everything that so-called agricultural experts stigmatise as "pests."

This destruction will never cure faulty conditions, and may even produce worse ones, but the restoration of the true biochemic balance will keep all elements in their proper proportion for maintaining disease resistance and perfect health.

The twin sciences of radiesthesia and radionics are so much better known on the Continent than in Great Britain, that it is hardly necessary for me in this article to go into any detail regarding the techniques used in making the tests: they are, as I have already said, many and varied, and often individual to the practitioner.

It is the failure on the part of the public to appreciate this fact, that has led to the charge so often made, that the sciences are both unreliable and un-scientific. Nothing can be further from the truth. We must always remember that we are here dealing with a force that knows no barriers, and of which the final potentialities are as yet unknown. It will not be forced by man into any channel that he thinks fitting and correct. We are merely its instruments, and it is for us to humble ourselves, and follow where it guides, instead of trying ourselves to be the leaders.

Only in this way shall we learn to be true craftsmen in our work, and to find that what the Persian poet describes as "The Door to which he found no key" stands open before us, and that "The Veil past which he could not see" is drawn aside.

WITCHING FOR OIL

BY JOHN THORNHILL

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If I had then only a fraction of the bitter knowledge that has come to me since, nothing on earth would have induced me to allow my wife to embark on her strange and fateful enterprise. That, however, is the end of the story. Its beginning was the death of an old Oklahoma settler named Freeman, whose ability to divine water had won him the gratitude of most of his neighbours—their wells had all sprung from underground supplies located by him.

The family now migrated to Colorado, where I met and married May, one of Freeman's daughters. Until now the only water on my own homestead was trapped rain and that which we collected from a weekly three-mile haul from the Mancos river by wagon and barrel. But at my suggestion May tried and discovered that she had inherited her father's powers. With these she found on the homestead a water vein which we then opened for regular supplies.

That winter I took a temporary job in a coal mine near the small local town of Mancos, and we moved to a shack near the mine. Drinking water was again a problem, and May was witching around a seepy place close to the cabin when her willow fork, instead of pulling to the wet spot, drew to the coal seam. The stick worked up and down; but when she stood directly above the seam, her wand turned full circles, necessitating fresh grips every few seconds.

This, of course, excited us a lot, and we tried experiments on all sorts of mineralised items—gold and silver watches, bits of metal, ore samples, and dollar pieces. As my wife's stick reacted to them all, I could be excused for believing that something might also come of it if May tried her hand on some buried treasure which local legend claimed had been buried quite close to the cabin we occupied.

May witched for hours before her stick pulled her to a spot between the shack and the river. On this I set to work with pick and shovel. All that day I dug amongst the river boulders, of which the ground largely consisted, and the stick still pointed down the hole. Then, just as I was getting ready to quit for the night, my pick struck a piece of quartz rock. This I flung out of the pit almost without realising it. May's stick, however, instantly switched to the rock. Being something of a prospector, I now diagnosed this as a rich piece of float from a gold vein somewhere in the mountains. Round and smooth, apparently it had ages earlier travelled slowly down the river bed.

Forgetting now about the legendary treasure, May and I spent all our free time tracing a strong lead, which we then followed for miles, feeling convinced that it was a genuine fisher vein. Where the attraction was strongest, I staked a claim, then hired some labour. But there was so much overlay that funds ran out long before we could reach the solid vein.

A significant incident on this gold trek was that, when the way became steeper, my wife, feeling unaccountably weak and shaky, relaxed her grasp of the willow stick, and used a staff to help her climb. To her amazement the staff behaved very much as her wand had done, jumping up and down despite efforts to press it to the ground. If she veered to either side, the jumping stopped. She now discarded the wand and used the staff. As the vein grew stronger, even the staff proved unnecessary, for the pull exerted by the mineral was of itself enough to guide her. Its effect on her was, in fact, quite alarming. She trembled so violently that when I tried to soothe her by contact, the spasm was shared by me. For the rest of the trip May walked on the edge of the vein, and quite easily followed it without help from either wand or staff.

Then urgent work recalled us to the homestead, so there was no course but to relinquish our claim. This was a keen dis-

appointment to us, and it was sharpened by the news two years later that other parties had since opened up one of the richest free gold bearing mines in the history of Colorado on the very vein which May had found in that La Plata sandstone.

It was quite obvious that, as we lacked funds to develop May's discoveries, no point would be served by continuing these operations. But the feeling that she might also be responsive to oil deposits, persuaded May to at least make the test, if opportunity offered. One soon did. A well was being drilled about sixty miles from the homestead. We went out to the field, and the moment she set foot on it she felt strangely sick. In her distress she clenched each hand before her. They met and thumped together.

This behaviour of her clenched fists, she learned later, gave her a reliable clue to the depth of the oil-bearing rock or sands. On this occasion she found that the oil "structure"—quite weak—took the form of a long narrow streak, and that the borers were drilling on the edge of it. That she was right was proved by the poor yield later achieved—a mere 8-10 barrels a day.

Encouraged by this test, May tried her "magic" on some virgin streaks, submitting to varying discomfiture in the process. One showed sufficient promise for us to try to interest someone with enough willingness and a little money to proceed with it. In this we succeeded, but, as with the gold find, funds were exhausted before we had drilled to the oil-bearing sands. May, in an effort to keep the enterprise going, earned money by selling her advice to others. It was while doing this that she persuaded me she ought to test her reactions on a known strong field, so we motored down to another place in Utah which had just opened up with good production of high-grade oil.

Here the physical reactions from her "gift" were unpleasant and sinister in the extreme. The setting was itself forbidding—a desert region dominated by a huge volcanic outcrop named Shiprock. From a distance this resembled a fine ship on the high seas, but on closer acquaintance it looked more like a hag's last tooth sticking up out of the barren sands.

May said later that, long before we reached the oil workings, some influence made her feel uneasy. She was, however, totally unprepared for the thing that struck her as we entered the oil field. I was driving, a friend beside me, and May behind, as she had asked to be. Gripped suddenly by some unseen force, she clenched her hands tightly, doubled up and fell forward to the floor moaning, gasping for breath. I had been ready for surprises, but not for this. "Get her back!" my friend bellowed. I turned the car and raced back to safety.

As soon as we were clear, May seemed to recover as speedily as she had succumbed, though the shock unnerved her, and for days afterwards she suffered some congestion of the lungs.

It was an experience I could never forget. For May, alas, it was an evil day from which dated the gradual breaking up of a robust and healthy constitution. Naturally, from then on I did everything possible to keep my wife away from this sinister influence, but it was impossible to avoid minor visitations on occasions. For one thing, when going in quest of far-flung medical specialists we had sometimes to travel uncomfortably close to danger areas.

What, it might be asked, would have happened to my wife if, possessing this quality from birth, she had been born on an oil dome? Would she have survived the cradle? Perhaps she developed the ability later. In either event why did she not suffer in the same way earlier in her life? Her lawful occasions must surely have brought her into contact with oil-bearing regions. But even if they had done so, it would not then have been known where to place the blame.

It is, however, quite probable that my wife was, in fact, not subjected to these influences until she came to Colorado. I have made a thorough search and found that no geological maps (old or extant) of oil structures have shown any indications of oil formations in areas where May had lived, nor anywhere along the routes she travelled from one home to another. Furthermore, I subsequently confirmed this by taking May, without incident, over these roads after she had discovered her powers.

Oil stored in tanks above ground affected her, but only slightly. So also did fields which had been working for so long that they were almost pumped out. Strong new fields she could "smell out" from miles away. May and I would be driving along, when suddenly she would say: "Sure, there's oil over there; I can feel it pricking me in the neck and arms." She would then get out, and with her stick follow the pull until she stood near the dome of the field. Invariably at this point the real fireworks began. She could never bear the strain of going further.

Doubtless the strength of the reaction was determined by the amount of oil in the sand or the degree of gas pressure, or both. Nowadays it would not be preposterous to suggest that oil and minerals produce certain vibrations which, like radio waves, penetrate matter, and that certain persons are receptive to these oscillations. Handled prudently, and under medical supervision, such mediums could most probably outline oil structures from a safe distance. Indeed, it seems possible that large areas could be thus charted for oil without injury to the diviners, and with greater accuracy and at considerably less expense than by present methods.

Had my wife been the first agent in such an enterprise, she might be alive to-day, and still actively engaged in this work. Unhappily, she died from the cumulative effects of heart strain and high blood pressure developed and aggravated by her pathetically misdirected oil-divining career.

DOWSING EXPERIMENTS FOR OIL AND NATURAL GAS

BY CONSTANT GODEFROY

In 1949 I was asked to locate a drilling site in search for oil on a 20,000 acre lease near the town of St. Paul in the Province of Alberta, Canada.

At that time the nearest oilfields to St. Paul were the Red Water field, fifty miles to the south-west and the Lloydminster field, about the same distance to the south-east. Natural gas was then being produced from one well near the town of St. Paul from a Cretaceous sand formation.

My principals did not want to use any of the geophysical exploration methods in vogue, on account of the high costs. As that part of Canada has been glaciated and outcrops of the bed-rocks cannot be found for miles around, the geologist has nothing to guide him in finding a possible location for an oil well site.

Some months previously I had come in contact with a man who claimed to be able to find oil pools and ore deposits with the help of a pendulum containing a sample of the mineral for which he was "dowsing." I recommended that I should be assisted by this dowser in making a survey of the 20,000 acres and the surrounding territory, if he could show me by a survey of the known oil-fields that his method would be a better guide than the usual geophysical methods in use, i.e., that his method would give us a better average chance than that reached by using the conventional scientific methods (as they are called).

Fortunately for me, my principals gave me "carte blanche," and this enabled me to work and experiment with "dowsing" in the field for the whole summer of 1949. Before using the pendulum tests on my principal's acreage, I took the dowser to three known oil-fields, i.e., to the Leduc, the Golden Spike and the Red Water fields. In a comparison test of two producing wells in the Leduc field, the so-called Imperial Leduc No. 48 and the Imperial Leduc No. 46, the dowser, with the help of his pendulum, was able to tell me which of the two wells was the more prolific producer. His pronouncement was in accord with the production figures published of the preceding months which were not known by the dowser. In the Golden Spike oilfield tests on two wells then in the process of being drilled, showed that these would be non-producers. These tests were made on the Imperial Golden Spike No. 2 and Imperial Golden Spike No. 3. Two months later I read in the technical papers that both wells were abandoned. The dowser was also able to indicate with his instrument that the area or superficial extent of the newly discovered Golden Spike

oilfield would be small in comparison with the areas of the Leduc and Red Water fields. This has been confirmed since, by drilling. Tests on wells being drilled in the Red Water oilfield which had been discovered the year before, indicated that these wells would be producers. This was confirmed also in the next few months.

After having done these preliminary tests in known oilfields, we were ready to test the acreage of my principals.

These experiments were not entirely successful. In one part of the Lloydminster field, dowsing was able to predict that thirteen wells, if drilled, would be successful. The wells drilled on these sites were all successful and have been producing oil since.

Two wells drilled on sites indicated by dowsing in other parts of the Province of Alberta were not successful. Drilling in these cases was done by sinking wells to a certain depth. No oil was found. However, below this depth, thousands of feet of Paleozoic sediments above the Pre-Cambrian basement complex were not touched by the drill and remained therefore unexplored.

I am of the opinion that the experiments in these two cases were inconclusive, and that the drilling should have been continued to the base of the sedimentary column above the Pre-Cambrian basement complex. But only a certain amount of money was set aside by my principals for each hole and that was the end of the experiments in those two areas.

In conclusion I can say that I am convinced that "dowsing" for minerals, and especially for oil and natural gas, is more advantageous, in many cases, than depending solely on conventional geo-physical methods in the field of exploration. Both methods should be used together for checking each other.

Our present methods of exploration for oil for instance, are still very costly, and this can be illustrated by the following:—

The Bulletin of the American-Association of Petroleum Geologists for June, 1955, Volume 39, No. 6, mentions on page 790 that for the year 1954 in the United States of America there were drilled, 13,097 exploratory holes, with a total footage of 59,581,038 feet. Out of this number 2,708 holes with a total footage of 13,789,094 feet were producers. But 10,389 holes for a total footage of 45,791,944 feet were dry. At an average cost of 5 dollars per foot drilled, this would mean that in one year a sum of 228,959,720 dollars was spent in the drilling of dry wells.

HUMAN ATTUNEMENTS; A SURVEY OF PSYCHOLOGICAL RELATIONSHIPS

A lecture delivered to the British Society of Dowsers on June 15, 1955

BY NOEL JAQUIN

The Chairman said :

I have much pleasure in introducing Mr. Noel Jaquin, our lecturer this afternoon.

Mr. Jaquin is a consulting psychologist and diagnostician, and he has carried out experiments over many years, starting from his acquaintance with Dr. Guyon Richards, on matters closely connected with Radiesthesia.

There are two facts that I would like to stress.

The first is that the progression of mankind has been dependent on the superior perceptions of the few. The second is that nothing is impossible.

History tells us some very unpleasant facts about the perceptive intelligence of the average human being. Abraham Lincoln was abused, cursed, slandered and called the most revolting names wherever he went, and finally he was assassinated. Stephenson became the laughing stock of Parliament when he suggested making a railway. Pasteur's claims were strongly repudiated, Jenner was ridiculed and Harvey was declared to be a crack-brained imposter by his fellow physicians—it was fully twenty-five years before his great discovery on blood-circulation was recognised by the medical profession. Sir Walter Scott called the inventor of gas-lighting a madman. When the first steamboat snorted up the Hudson River the people pronounced the inventor Fulton, a lunatic. Great volumes could be filled with the evidence of human stupidity and its lack of perception.

It is not to be wondered at that so many of his colleagues considered Dr. Guyon Richards a little on the mad side with his theories and experiments in radiesthesia.

Human beings have not changed very much, they still laugh and jeer at the first signs of the crystallisation of any new pattern, theory or discovery that may add to the security and well-being of the race. Yes, even to-day, and all too often, we hear the cry, "How absurd, utterly impossible, it is ridiculous and it can never work." And when it does work its success is greeted with a strange silence.

A great deal of attention, much labour and years of careful research have been devoted to a detailed study of the physiological structure of man. With the result that we know a great deal about this amazing machine. But in spite of our vast knowledge disease has not decreased, the symptoms may have changed slightly, we may have added a few more years to the average life of man. And that may even be a doubtful achievement.

As we look at the world to-day how can we summarise the progressional achievements of mankind? By mechanical inventions we have gained a certain three-dimensional control of time and space, we have acquired a vast knowledge of many fac-

tors and forces, which if used wisely can produce an earthly Elysium—if used unwisely can end man's reign on earth.

This brings us to the consideration of our subject, the key to the whole riddle—man himself. It will be wise to make a very brief survey of the environment of man, in studying the life and habits of any animal one must study and consider its environment of which it is a part, and which affects its habits and physical structure very profoundly; in this respect *Homo sapiens* is no exception to the rest of created life on this planet.

We are very apt to become concerned with the immediate environment, this planet earth, to the exclusion of the far more important environment, the solar system for this is the greater environment of man, and part of the ultimate environment—the universe.

In thinking of the universe we must think in terms that are strange to understand, terms of 800,000 light years, or of the Milky Way in terms of 60,000 years, which is the time it takes light to travel from one side of it to the other. These figures reduce our solar system to a very small size indeed, but when you try to fit man into this vast scheme as a part of it, and a living individual entity complete in himself, yet a definite part of this vastness and as subject to its laws as is its furthest star, it is difficult to get the picture “in focus” and see it clearly.

This can only be achieved if you think of man as a complete solar system in himself, linked with, and reacting to, his immediate environment, but influenced by the greater environment, and obedient to its pattern. The endocrine glands are in attunement with the solar system, they have an affinity for certain of its planets. They are arranged in pairs, each pair contains a masculine and a feminine element. For example, the adrenals and Mars in opposition to the pancreas and Moon, the resulting tension between each pair holds the whole organism in vital balance.

It is not our purpose to examine in detail any of the astronomical affinities of man, but the fact that celestial affinity exists is the explanation of some of the baffling idiosyncrasies that afflict certain people, conditions which cannot be explained by ordinary medical science.

When Pasteur discovered bacteria it was a very vital piece of knowledge, but it did not solve the riddle of disease as it was considered that it would, it just produced a new crop of problems. The dissections of dead brains has taught us a lot about that most amazing piece of mechanism, and as necessary as these examinations were and as useful as they have been, they have taught us nothing about the real individual, the actual being.

Many years ago it was my privilege to have as a friend that great pioneer, Dr. Guyon Richards. In those days he was using an extremely complicated apparatus, it intrigued and fascinated me, I did not understand it, although Richards patiently explained

how it worked, his explanations left me quite bewildered. I know nothing of electricity beyond the elementary schoolboy stuff, but it gave me an idea.

This, I thought, is a very elementary demonstration of how the human brain works. Then began a long period of investigation. I inaugurated various experiments. I was in the position of having a theory, my next task was to devise means of proving if it was right or wrong.

Experimenting with hypnosis, telepathy, clairvoyance and studying very carefully the details of various psychological patterns, this rather hazy concept gradually began to assume tangible shape.

We are all familiar with the psychological terms conscious mind and subconscious mind. This implies the existence of two minds, and even if such an idea is not meant, by the automatic process of association of idea it is certainly inferred. So that many people possess a vague idea that somehow there are two minds.

Max Freedom Long has even stated that the subconscious mind or, as he calls it, the "low self," is a separate spirit, the servant of the other selves. He has even suggested that in training it we should address it by name and patiently explain to it what we want it to do. Like placing four or five playing cards face downwards on the table and then saying, "Now look, George, these are playing cards, some are red and some black, a few have pictures on them, but I want you to find me a card marked with red!" I suppose if you are successful in picking the red card you say, "Clever fellow, now let us have another go, try and find me a black next time, but I must shuffle and deal the cards first."

Such childish concepts are due to, not so much an imperfection of perception, but to dimensional perceptive limitations in relation to ability to translate the perception. In other words all perceptions have to be translated into meaning. And this is an example of a three-dimensional distortion of higher dimensional perceptions, produced by an unconscious inability to realise the limitations of the three-dimensional translatory abilities.

Imagine three blind men carefully examining a horse, and then each trying to give his description of the animal, its structure and its purpose.

There gradually emerged from my observations and the various experiments I made, the fact that the human brain is a very compact and powerful wireless station, it is more, much more than a mere wireless set, for it can send as well as receive, it can create as well as detect.

This amazing instrument is used in a very haphazard manner, there are very few people who realise that its complicated processes can be used by deliberate intent. The vast majority of people find it very difficult to think of one thing at a time, or along one line at a time, the mind seems to "hop" from one focal point

to another without rhyme or reason. One of the secrets of mental efficiency is the ability to "departmentalise" the mind.

The modern telephone exchange is an automatic system, you dial a number and the bell rings in the right house—so long as you have thought of the right number while you are dialling. This human wireless station is an automatic system. You think of your favourite food, or you discuss it and quite automatically certain physical processes are motivated, there is an increase in saliva, you may even become conscious of hunger.

Lay quite still in bed with the light out, then think of yourself at the top of a high building, imagine that you are leaning over, that you are in danger of falling over—if your visualisation is clear enough you will have to switch your mind to something else to counteract the horrible sinking feeling in the stomach, with the vague, but real sensation of "going down at speed."

These are elementary demonstrations of "automatic reaction processes." They are the automatic reactions to the more normal perceptive processes. There are other perceptive processes that are not so consciously obvious. A man, who knows nothing of horses, is at a race meeting for the first time, he backs an outsider and it wins, he is delightfully astonished and puts it down to "good luck." A very good driver, on a very clear empty road, and for no conscious reason, suddenly reduces his speed, a second later his tire bursts, and what could have been a serious accident is averted.

Now before we can begin to understand how this station works, both from the sending and the receiving angles, we must know something about this conscious and subconscious aspect. As you know, on most wireless sets there are three wave bands, the Home Service, Light Programme and the Third Programme. This human wireless station operates on three wave bands also, and in certain exceptional cases there are probably other wave potentialities.

But it is enough for us to-day to consider the two major wave bands operating in man, the conscious and the subconscious. These are merely labels of the two scopes of attunement; the Light Programme or conscious mind that puts you in touch with the Archers or on which you meet the Huggets—the everyday attunement. The Home Service or subconscious mind gives you Science Survey or special information.

The conscious mind operates on a low level wave band, a physical or three-dimensional wave band, while the subconscious operates on a higher level, and is independent of the physical perceptions. It is on this level that man can bring into operation attunements that can supersede time and space.

At these higher levels we find those paranormal perceptions such as clairvoyance, psychometry and those faculties that have been loosely termed "psychic." But possessing an ability and

knowing how to use and apply it, are two different matters.

By the acquisition of habit, the habit of being able to switch the mind by deliberate intent from one attunement to another, you acquire the ability to be able to use either of these wavebands. But you must be very careful not to superimpose one on the other, it is very easy to get two stations on the wireless, this resulting in conflicting sound. It is just as easy to get two wave bands operating on the human wireless, one against the other, this results in inner conflict.

The habit of being able to "departmentalise" is very much a matter of training. It is necessary that you devise some means of training the mind to obey your will ; you have to acquire by practice the means of using the subconscious or high level attunements, without question or interference by the conscious low level attunements. What the means of training is does not matter, whether it is the use of playing cards or anything else is unimportant, but what is vitally important is that by patient practice you acquire the knack of "tuning-in" on the right wave band. You must be able to "cut out" the unwanted wave band at will.

Suppose you wish to use extra-sensory perception, you mentally ask your question and "blank out" the low level attunements of the moment, and you will get your answer, but let the low level attunements operate at that moment, you will get distortion.

Radiesthesia means "sensitivity to radiation," and the accuracy of your perceptions in this connexion, largely depend on the degree of sensitivity plus your ability to apply a trained attunement on the right wave band.

The pendulum or the hazel twigs are devices that deflect low level attunements which would otherwise interfere with the perceptive operations on the high level attunements. The more complicated mechanisms that are in use are valuable in as much as they can indicate various measurements in terms of degrees. Like the microscope and the stethoscope, they enhance and give magnification to the restricted physical perceptive abilities.

What you see is of no value unless you understand it, or shall we say—unless it means something to you. You must be able to translate what you see into some understandable terms. This degree of translation depends on dimensional perception in terms of intelligence. If you see a fly and an elephant, in three-dimensional terms they have no connexion, they have nothing in common ; but seen in four one sees the link, they are part of a mutual design.

So perceptions must be translated by intelligence and guided by wisdom. Wisdom is dependent on a knowledge of, and the acceptance of, individual translatory limitations.

In the normal everyday life most people are tied by habit to unconscious attunements on the low level wave bands—the directive assessments of the conscious mind. It is the general rule

that attunements to the higher wave bands, the subconscious mind, is a matter of hazard ; the major motivation is an unconscious defensive process in most cases.

Now how far, and in what ways do these facts help us to improve the trend of our lives, or benefit the lives of others ? These facts solve many problems, explain many mysteries and give into our hands a mighty weapon for good or evil. Do not forget that man is in affinity with his universe, a fact that implies that the range of his perceptive abilities on the higher attunements, is beyond limit. A fact that stresses the restrictive limitations of the lower attunements, and lessens the value of three dimensional translatory ability. It also implies that his mental and physical balance can be influenced and affected by radiations from the various planets.

Viewed purely from the physical aspect this is quite important. The human organism is 72 per cent. water. All liquids are held in suspension by the Moon as against the gravitation of the Earth. This means that without the Moon all moist organisms would collapse, sucked flat by terrestrial gravity, thus the Moon allows man to stand and overcome the force of gravity.

Hitherto all psychological studies and all medical examinations have concentrated on the physical structure of man, they have all overlooked the fact that form and colouring have a significance and a meaning, beyond the physical. A child born with red hair and blue eyes is a very different being to the one born with dark brown hair and brown eyes. Even in adult life we find that the ingrained and persistent attunement has an effect on the shaping of the physical structure.

Think on this for a moment. We hear of the introvert and the extrovert, two extreme types of basic attitude, or attunement. The introvert is persistently thinking in terms of self, everything is directed inwards and whatever the decision that has to be made it is made by the answer to the question, "Will this pay me ?" The general attunement is tied to the low level group, it is largely three dimensional. These are the people who take and rarely give, if they do then their "giving" is for a gain. The extrovert thinks outwards, he is much more in balance, he is willing to take a logical risk, and is a good loser. His attitude to life and living is much more in balance.

Introverts generally bear all the signs of an intense apprehension, they find it most difficult to make a quick decision, they are so concerned with the future and with their personal well-being that they age prematurely.

Fear produces most destructive attunements and the results are cramping mentally and physically. Guyon Richards wrote of fear, "The realities of fear are beyond speech. They poison life. The people who have most fears grow Gaertner and get cancer. Worry is the worst toxin there is."

The extrovert does not suffer in this way, he may take foolish risks, he may over-indulge his extroversion—but at least he will enjoy his life.

On the low level frequencies if you think of food you automatically tune-in to the provocation of hunger, if you think on sex you create desire. If your aims and philosophies are muddled your attunements become superimposed, and you create disruptive nerve conditions. If you fuss and worry over the things that do not matter, you tune-in to self-created echoes, and you risk ulceration or some inflammatory condition in the intestine.

If you can train yourself to tune-in on the higher frequencies of the subconscious you can gain control of extra-sensory perceptive abilities which will enable you to gain information that would be impossible to acquire by other means. You can in fact "know without knowing, and see without seeing."

The man or woman who is a good mixer is the person who can readily tune-in to the "personality wave bands" of other people. And we each have our own wave band, or call sign, which is the sum total of the whole, rather like finger print patterns.

These human attunements are automatic, as soon as you think of a thing, person or state there comes into operation this process of tuning-in, and if you visualise the person, state or thing this intensifies the attunement. When using the higher perceptive frequencies there must be a contact, a focal point of some kind, and this seems to be particularly essential where people are concerned.

Concentration in its general sense is not necessary, in fact there must be no effort made, no effort that could be termed a process of "forcing" in any way. But it is essential that all other attunements are "cut out" when you are trying to use any of the higher frequencies.

I have found that many forms of ill-health are caused or are created by fixed attunements. Psychologically these are known as obsessions, and the amazing thing about these queer states is that the motivating obsession is not always remembered, or is not known to the conscious part of us. I have found many cases where the physical disability has been produced by some forgotten idea which originally produced an attunement that has gone on working, unsuspected and unknown. There are such things as self-induced disabilities, there are people who for various reasons of their own deliberately tune-in to ill-health.

Some years ago the late Dr. Schwarz sent me a man who was suffering from loss of memory. This began soon after a slight car accident. He was a tall dour-looking fellow, his wife, who had to act as his nurse-secretary, was a most attractive woman and much younger. He could remember every detail of his business affairs, but on the personal side he had no memory. If he made an appointment for lunch he would forget it in two minutes.

As I looked at him my extra-sensory perception told me he was "putting on an act." Just before his accident his wife was on the point of leaving him, she found him far too dull. The accident gave him an idea—the idea to lose his memory so that she would be tied to him as a nurse. The curious part of this is that he had very successfully acted his part for two years, and at the point when I saw him he was then on the brink of actually losing his memory. The whole thing was fast becoming a "fixed attunement."

The higher perceptive attunements can work in the past, the present or be switched to the future. On one occasion I was very puzzled by a case. Then my extra-sensory perception gave me the answer to the mystery and I said to the man, "By the way you did have a rather bad go of dysentery about twenty years ago, didn't you?" After a moment's puzzled thought he told me it was just twenty years ago.

One morning my secretary came in and said, "I wonder if you would do something for me Mr. Jaquin?" I said I would if it was possible. She then said, "I have lost my bank book!" A little later in the morning I called her in and said, "You have a book case, a small thing, on the wall in your bedroom?" She admitted that was right. "Well look behind the books on the middle shelf left-hand side." She came back after going home to lunch and asked me how I did it. The book was there.

Discussing his plans with a patient who was about to fly out to Hong Kong, I said, "You must take this offer, go to the East. It is now the end of October, you will be moved before the end of January, and to a place that you will not like. But go and everything will fall into place." This was at the end of October, 1952. He told me that once they had accepted a post they were stuck, there could be no question of being moved. But I had a letter from him, dated the 17th December, 1952, from Hong Kong, to tell me he had just been ordered to Saigon in Indo-China. He went and his pattern did fall into place.

A woman came to me with a paralysed right arm. The specialists had told her it was incurable and would get steadily worse. That was two years before, and it had got worse. She could not write. There did not appear to be any serious defect in the structure of the arm. E.S.P. revealed an evasion attunement. This was later confirmed in the conversational analysis. I saw her each week for eight weeks and just talked about her life with her. Actually I was trying to replace this fixed attunement with another more positive and constructive one. On her eighth visit she arrived with an armful of flowers—she was cured and she could write.

I do not recount these cases to show you that I am clever, I am not; they are merely shreds of evidence that prove these processes are real and that they do work.

I have merely touched on a vast and very complicated study of processes that can solve many problems and cure so many fatal ills of all kinds. Once man has gained the mastery and the control of these processes he has the key to greatness.

"So God created man in his own image, in the image of God created he him; male and female created he them." This then surely implies that these creative and perceptive processes are a designed inheritance.

To close let me quote Guyon Richards, "We must consider man's place in the cosmos. Read the life-history of anyone who has done anything worth doing, and however much he or she has marred it in the doing you will see that the driving power has been from some power outside. . . . Had Abrams had greater electrical knowledge or more knowledge of wireless he might have missed things he did find out, because he would have thought them impossible."

DOCTOR EDOUARD MARTY'S VITALITY CHART

BY MARTIN J. PARKINSON, N.D., Ps.D., M.I.S.N.P.

The inventor of the Vitality Chart was a liberal and cultured French physician—Dr. Edouard Marty who during the course of a long and wide medical practice used, as he termed it, Radio-Bio-Physics in order to assist his patients and to further his investigation of the ultimate truths of life.

Educated in the tradition of Hippocrates and following the methods of Claude Bernard and Pasteur, he successively studied the works of Becquerel, Branly, Curie, d'Arsonval and Lakhowsky. In later life he succeeded in integrating Homoeopathy, Acupuncture and Radiesthesia into his practice.

After many years of patient investigation, plotting the angles of his pendulum swings from a central point in relationship to the health and vitality of his patients, a definite pattern revealed itself to him. The sudden death of a patient produced a swing parallel to the edge of his experimental table and to the right. This, co-related with other directional swings previously discovered, disclosed a meaningful pattern of degrees of health and vitality, from supreme health to absolute death.

The Chart in its final form starts from the right hand side 0 = death, progressing anticlockwise to 360 = maximum vitality, average range lying between 220 and 320. Further careful experiments confirmed the reality and reliability of the vitality readings from the Chart; a circle graduated from 0° to 360° marked every 5 degrees.

The Vitality Chart was enthusiastically adapted by the great pioneer and populariser of Medical Radiesthesia—Rev. Father

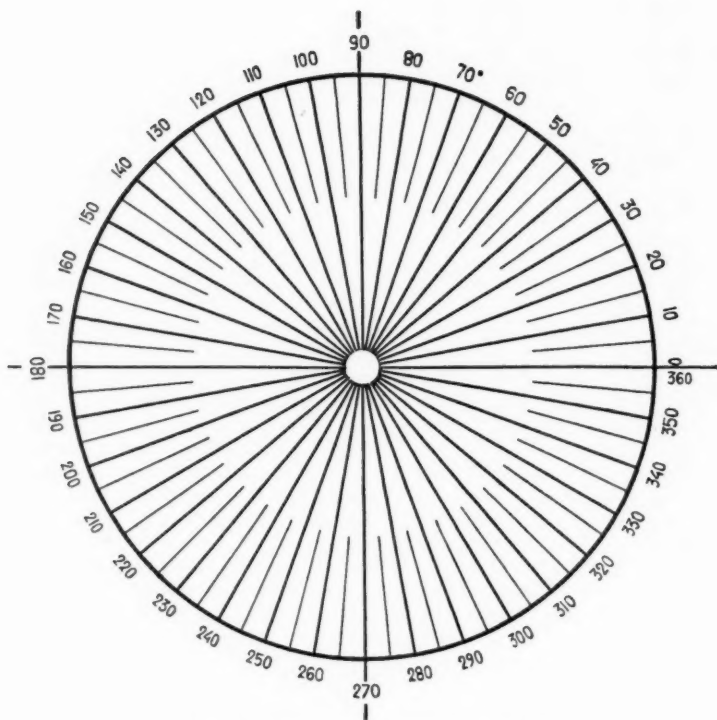
Jean Louis Bourdoux in the classic work *Notions Pratiques de Radiesthésie Pour Les Missionnaires*. Pietro Zampa, the great master of Italian Radiesthesia, devotes many pages to Dr. Marty's work in his *Elementi di Radiesthesia* and this work, on which is based the popular *Elementary Radiesthesia* by F. A. Archdale, is probably the most comprehensive and best handbook on Radiesthesia in any language.

The simplicity of construction of the Chart and apparent ease of operation should not detract from the extreme value inherent in this Radiesthetic Instrument. No magnets, radium blocks, probes or special pendulums are needed. Neither are peculiar table coverings, electrical or earth connections necessary. The Chart will work under almost all conditions without any special arrangement other than that outlined previously. Nevertheless, two exceptions have been discovered. An operating radio set on the work table of the Radiesthetist, especially if the latter is directly between the broadcasting station and the receiving set, will distort the pendulum movements and render research impossible. Similarly, if the Radiesthetist wears a band of metal about 5in. x 20in. approx., covering his forehead and the sides of his head, like results will ensue. The first phenomenon was accidentally discovered during research, the second phenomenon was demonstrated after a long series of experiments. Detailed explanation must await another occasion.

The unique feature of Medical Radiesthesia, particularly in relationship to Dr. Marty's Chart, is the selection of an appropriate specific for a particular individual according to his dynamic needs. Symptomatic therapy, the inheritance of medical decadence, is contrary to the spirit and practice of progressive Medical Radiesthesia, and has no function in the use of the Vitality Chart, which is concerned with the Bio-Energetic potential of living organisms on this planet, rather than the pathological changes caused by micro-organisms or functional disorders.

Choice of remedies is not made by conscious pre-conceived ideas in relation to habitual therapeutic practice or the current medical fashion, but in relationship to the unique needs of a particular organism at that moment of time. Selection may be made from conventional allopathic drugs, homoeopathic or bio-chemic remedies or specific nutrients, foods, juices, tisanes or colours in the discipline of natural medicine. Radiesthetists who also use or prescribe metals, ointments and perfumes in their practice, find that the Chart is equally valuable.

Among the unusual facts discoverable with the Vitality Chart is : the difference of vitality found in subjects when awake and when asleep, and the 10 or 15 degrees difference between the reading of the actual subject and a personal sample, (the left or free hand or personal energy field of an operator in some way increases the vitality of a subject temporarily); also the ability to



DR. E. MARTY'S VITALITY CHART

determine the vital history of a person from a series of photographs taken over a period of years. This is all the more impressive because physical disorders and emotional disturbances or periods of optimum health forgotten by the subject and unknown to the operator are discovered in a few seconds by variations of vitality readings from the basic reading of that moment. This ability to time track a life history is most impressive to the subject, who usually confirms the relevance of the readings.

The discovery of lost persons and objects over great distances using maps and the operator's habitual instruments, is not as extraordinary as the foregoing. These phenomena are amenable to explanation within the framework of classical physics, or if not immediately, will be at least in the not too distant future.

INSTRUCTIONS FOR USE

1. Place the accompanying chart or a copy of it on the table before you so that 180-360 is parallel to the edge of the table. No other orientation is necessary.

2. Select a pointed pendulum.

3. Suspend this over the centre of the disc with the operating hand.

4. Contact the individual, specimen or sample with the free hand directly, or with an ebony, wood, iron or silver probe.

5. The pendulum will possibly gyrate a number of times then settle down to an oscillatory movement along one or other of the lines from the centre of the disc to the periphery. This oscillation should remain constant.

6. Read off the number at the periphery. This is the vitality reading of the subject or object under examination at that particular time.

7. In order to determine whether certain substances or energies to be applied externally or taken internally, will increase the vitality determined by the first reading, samples of these substances or energies are added to the initial sample one at a time. Increase or decrease of the initial vitality reading are noted. Those that increase the vitality reading of a subject are indicated for him or her, those that decrease it are contraindicated.

8. One simple example should suffice to illustrate the method of procedure: The initial reading of a subject X is 240. Remedies a, b, c and d are brought forward as means of increasing his vitality and health. The sample of X with a = 270, = + 30. With b = 240, No change. With c = 300, = + 60. With d = 200, = - 40. C can be considered the remedy of choice, b is indifferent, a is good but not as good as c, and d is bad and contraindicated.

N.B.—In order that there should be no confusion about the framework and orientation of choosing substances to increase "Vitality," earlier remarks should be carefully studied. The chart will not determine mineral deficiencies, homocopathic or biochemic remedy suitability or the bactericidal efficiency of drugs.

It will, however, determine conclusively the degree to which the above and all other substances or energies will increase or decrease the "Vitality" of the individual.

Those who follow Hahnemann and Schuessler will be well advised to remove all labels from tubes and bottles and substitute code letters and numbers at the base of each tube, thus counteracting auto-suggestion and eliminating all preconceived ideas.

The creation of remedy and drug anonymity is equally important for *Materia Medica* from other disciplines.

SUGGESTED EXPERIMENTS

A. Take a series of leaves of a plant in various stages of growth from bud to fallen leaf. Determine variations in "Vitality."

B. Let the experimenter take his own basic vitality reading. Then discover a food or medicine which will give a positive increased vitality reading. (Honey for example). Let him then take some. After a short period, say thirty minutes, let him check again his vitality reading. Note difference.

C. Take a random series of photographs of the same individual. Take a vitality reading from each one. Record. Determine how these correlate or otherwise with the psychosomatic health in the life history of the subject.

D. Subject some ordinary water to various energies, solar, lunar, orgone, magnetism, electricity, form, animal, &c. Observe and consider results at various stages. Note fluctuations in "Vitality" readings.

NOTE. For further details of the history and wider application of the Chart, consult the literature mentioned under Reference (8) *B.S.D.J.*, XII, 87, p. 158.—Editor.

LETTER TO THE EDITOR

Nyeri,
Kenya.

3rd July, 1955.

Dear Colonel Bell,

Recently I went to a farm in order to give an opinion on the depth of the water-table. It was late in the evening when I arrived at the site. Reactions were sharp. After I had decided how to tackle the job the approach of darkness caused me to postpone detailed examination until the morrow. When I reached the site next morning the reactions were poor and muzzy and useless for my purpose: the job remains undone. A complete lack of reactions, as reported on page 238 of June, 1955, issue of "Radio-Perception," is not unusual here, more so in May and June, when, for days on end, there may be no reactions that I can perceive. On one occasion I was examining a strong reaction band which lies in a N.W.-S.E. direction. A small thunderstorm approached. As it did so I observed with my rod that the band was contracting rapidly. In a few seconds it had gone without trace. Half-an-hour after the storm had passed it was back again.

Yours sincerely,

CHARLES GARDNER, A.M.I.C.E.

REVIEWS

LA RADIESTHESIE POUR TOUS

MAY

p. 129. Lotteries.—F. Servranx tells us how he has made gains through lotteries and how one can go about this.

p. 135. H bomb effects.—Lieut.-Colonel Stevelineck maintains that the continued explosion of atomic bombs will have long-term effects of a serious nature on health and the reproduction of the human species. He says that radiesthetists are able to measure the immediate consequences by: (1) Measuring the personal wave of the human glands, brain, heart, organs of reproduction, stomach, liver, etc. (2) Collecting rain water in a glass, which at this moment is radioactive and has been affected by a radioactive cloud overhanging our regions. (3) Measuring with the wavemetre the radioactivity of this water. One will observe (the writer says) that the human body is saturated in the same manner, but to a lesser degree by the fact that it is in contact with the earth. (4) Measuring the syntonisation between this water and the witnesses. (5) Drawing conclusions by this comparison as to whether the effects are good or bad. Colonel Stevelineck gives the following readings:—

<i>Substance</i>	<i>Personal wave</i>	<i>With radioactive water</i>
Town water	190	—
Rain water, 22.3.55	490	—
Brain	300	260
Heart	320	270
Stomach	280	310
Liver	240	300
Marrow	230	200
Lungs	190	310
Testicles	270	220
Ovaries	250	200
Blood	220	220
Pineal	220	190
Intestines	200	300
Kidneys	210	300

We can say from the above readings that the 'higher' organs are affected adversely, while the large organs, such as the lungs, intestines, muscles, etc., are affected beneficially. The reproductive organs are strongly undermined. These organs are not destroyed, but they will continue to function at a subnormal level of activity. If the harmful radiations persist, this lack of function will also continue and will result in a degeneration of the race. But that is not all. The writer has found that H bomb radiation greatly increases the activation of microbes. For instance, the readings for staphylococci go up from 270 to 530, so that their vitality is doubled! Streptococci go up from 270 to 340. As to the different bacilli, their normal mean of 500 mounts to 650 under the influence of H bomb radiation effects.

p. 137. Atomic bomb radiation.—Pierre Bories observes that atomic bomb effects from American rather than Russian experiments are likely to be more easily detected owing to the prevailing westerly winds over Western Europe. If you coat a thin glass plate with

paraffin oil and place it in a sheltered position out-of-doors with the oiled face pointing west, you will be able to detect radioactive effects on the plate with the assistance of your pendulum. He adds that if one has at one's disposal a good microscope, one will be able to verify what has been indicated by pendulum.

p. 138. Death of Mme. Autrique.—Mme. Autrique, who had studied and practised radiesthesia for many years, died at 82 on 22nd March. She published many articles on such subjects as metabolism, tuberculosis and cancer, as on radiesthetic medicine, and these aroused general interest—not excluding members of the medical fraternity. She also effected some remarkable cures, which often could not be reported for fear of arousing hostility in orthodox medical circles.

p. 139. Experiments in radiesthesia.—J. Calté continues to recount in this article radiesthetic experiments he has made. He tells how he was asked to give a demonstration on 21st January, 1952, at Nevers, on "Radiesthesia in the Service of the Police," and the report on the conference, which was attended by over 500 persons, is reproduced.

p. 141. Dead person located through radiesthesia.—M. Desserey, a radiesthetist of Montmillien, Côte d'Or, an old pupil of M. Calté, located the body of a man found in a river in the vicinity. The son of the dead man, Jean Brisard, affirmed in a letter (reproduced on this page) that he had recourse to M. Desserey following the disappearance of his father on 29th January, 1955. With the assistance of his photograph and one of his hats, after indicating the lost person's condition, the radiesthetist reported the place where the body was subsequently found the next day.

p. 143. Your daily companion.—Your pendulum can be used daily in helping you to decide such matters as when to take a holiday, whether you should make an important purchase, or when to submit a proposition to your employer. But you should not accept decisions thus made by pendulum without using your intelligence as to their correctness. Governed by your own common sense, your pendulum can be of daily service.—L.R.P.T.

p. 147. Matching wine with cheese.—Pierre Bories recalls how in 1935 one could read in the June number of *France à Table* how the best wines were chosen by rod or pendulum to go with the best cheeses. Mme. Jacqueline Chantereine, a rod operator, decided that Camembert went very well with the wines of Alsace, Reblochon with Bourgogne, Brie with Bordeaux wines, and so on. The wine waiter of a famous Parisian restaurant wanted to learn the art of matching wines with cheese and took lessons from a pendulum expert. His success was rapid. One day a lady, a past-master in the art of the pendulum, visited the restaurant and wanted to test the wine waiter. Her meal finished, there only remained on the table a small Swiss cream cheese. "What is the wine which goes best with this cheese?" she asked. "Madame," was the reply, after the pendulum had been consulted, "the wine which suits this cheese best is WATER"! This she knew was the correct answer, which increased her faith in the pendulum even further. The stronger the cheese, the more 'body' the wine should have.

p. 149. Testing one's diet.—W. Servranx shows how one's diet can be controlled by the pendulum, for which witnesses of the various foods, or word-witnesses, can be used.

p. 153. Adjustment of pendulum suspension.—H. Rahier writes, for the benefit of beginners, on the subject of adjusting the suspension length of the pendulum. He emphasises that this adjustment provides just one correspondence amongst others in testing a particular substance. In his opinion the best method of making this adjustment is with the Voillaume pendulum, but everyone must find his own method.

JUNE

p. 163. Radiesthesia on the farm.—This article, by Miss Margaret Douglas (B.S.D.), is reproduced in this number of *Radio-Perception* in its original form.

p. 167. Earth rays.—Professor of Engineering Bogdan N. Djoritch, of Yugoslavia, claims how, with the assistance of a diagram devised by J. L. Capes, he is able to modify noxious earth rays so as to render them harmless.

p. 171. Radiesthesia and litigation.—Two cases are given where a Mons. L. Antoni was able to help at a distance persons involved in litigation. His radiesthetic work included "magnetism at a distance" on photographs and writing. In one case a technician, after being employed by one firm for 23 years, was summarily dismissed. But through M. Antoni's intervention the technician was awarded an indemnity and full pension.

p. 173. Experiments in radiesthesia.—J. Calté reproduces a testimonial by M. Louis Chopard as to the success of experiments carried out by him in locating by map dowsing the path taken by M. Chopard in a chauffeur-driven car on 11th December, 1954. M. Calté carried out his experiment in the studio of Radio Lausanne on the same lines as his previous one at Radio Luxembourg. M. Chopard affirms that the indications given by M. Calté as to the names of the streets which the car traversed were 60 per cent. correct, while indications as to the direction taken were 100 per cent. correct. It was probably a disadvantage to M. Calté that snow was on the ground and the studio was underground. Moreover he had to work on a map with a scale of 1 in 10,000.

p. 179. Thought and magnetism.—Following the article in *L.R.P.T.* for March by M. Kreusch (see *B.S.D.J.*, XII, 88, p. 248) on the prevention of water freezing through human magnetisation, Lieut.-Colonel Stevelinck and "Apollonius" both submit comments. Colonel Stevelinck states that when he magnetises water, he conveys to it directed energy and in consequence orientates all its molecules in a definite direction. From that moment he changes all the molecules into small magnets, which are very radioactive and the whole mass of water becomes "supersaturated"; that is to say, its tension is superior to the ambient tension or, as we might say, the energy potential. Each molecule progressively loses this state of supersaturation and is then enclosed in a sheath of energy which tends to escape from the mass. The water then remains liquid. "Apollonius" says that thought is always accompanied by magnetic effects, and these are more or less pronounced according to the mental vigour of the operator. The strongest magnetic effects for the generality of human beings are those inspired by powerful sentiments or by deep-seated instincts. From this point of view the magnetic influence is in no way

connected with the morality of the operator—which is regrettable ! But it is a consoling thought that when a person is very evolved, very spiritual or simply very developed intellectually, the magnetism of his thoughts become particularly active and can bring about astonishing phenomena at a distance.

p. 185. Word-witnesses.—J. Bervroux discusses the value of word-witnesses from the point of view of their therapeutic value when carried in the pocket. The card carried may have printed on it the required remedy or the state required, or the inscription may be just "Pain Killer." But the time that the card should be carried should be controlled. M. Bervroux is convinced that there is value in the word-witness as a therapeutic agent, but that one should not rely on it to the exclusion of other treatment.

p. 189. On triangles.—P. Bories writes on the significance of triangles in pyramids and ancient buildings, and in writing of 'squaring the circle' he deals particularly with a triangle having a superior angle of 144 deg. and two lateral ones of 18 deg., such as are found on the pediments of Greek temples and above doors of churches.

JULY

p. 193. How to recover stolen objects.—Marcel Perreaux points out that the victims of a thief are often keener to recover articles stolen from them than to see that retribution comes to the thief. They shun publicity. He describes a method which, he affirms, has brought encouraging results over a period of two years. Whether you are summoned to the place of the robbery or your services are requested by post, the method is the same. You regulate your pendulum while concentrating your thoughts on the thief, and formulate the wish to capture his characteristic radiations, desiring at the same time that your pendulum will gyrate when you are fully in resonance with his personality. You then pass your pendulum over a sheet of white paper desiring that it will trace—according to the technique previously described for "drawings which heal"—what can be called (for want of a better name) the characteristic pattern of the thief. You must then fill in the lines with Indian ink. It should be explained that you do not obtain a portrait, but an arrangement of lines, mostly of surrealist appearance, endowed with the properties of a witness. It remains for you to magnetise the drawing, concentrating your thoughts on the restitution of the stolen object. This magnetisation can be undertaken at any time. It is nevertheless preferable to find out by pendulum the most favourable days and hours, so that the thief is most receptive to the ideas propagated. The results are often astounding. In one case a man who stole some silver put it in an envelope, together with a letter conveying his excuses, and slid the letter through the owner's letter box. In another case the stolen object was thrown through an open window where the owner lived. Radiesthetists who employ the method should not be surprised if they wake up at night with a start, or if at times they are nervous, anxious or depressed. The psychic resistance of the subject of the experiment can account for such reactions.

p. 197. Death of Hector Mellin.—Gabriel Lesourd, President of the Paris Congress of 1954, pays tribute to the late Hector Mellin, who

was treasurer to the Congress, and he gives a list of various books on radiesthesia of which M. Mellin was the author.

p. 199. Acclimatisation of the home.—“L.D.” describes a simple apparatus which appears to improve the atmosphere in a room and has been found to neutralise earth rays. The equipment includes a pocket lamp battery, a non-metallic vessel containing rain water, a piece of wire supporting a piece of cardboard in the mouth of the vessel, from which depends into the water a spiral wire, and a wire connecting the water to earth.

p. 201. For pigeon fanciers.—A pigeon fancier and radiesthetist explains how he improves the form of his pigeons by orientating a photograph of the pigeon concerned during flight. Both its vitality and sense of direction appear to be improved. Sometimes the writer employs a coloured ribbon to increase the vitality of the bird, the colour being chosen by pendulum.—*L.R.P.T.*

p. 203. Avoiding mistakes.—W. Servranx explains, for the benefit of the beginner, how accuracy in radiesthetic experimentation can be enhanced and mistakes avoided. First, it is desirable to let a little time elapse between posing a problem and attempting to solve it. It is a good idea to let the matter rest overnight. M. Servranx sagely observes that those students preparing for an examination, who relax their efforts a short time before the examination takes place, often do better than those who cram right up to the last moment. Secondly, it is desirable in searching for a lost object to know as much about it as possible, so that the subconscious mind may be impregnated with an accurate picture of it. A photograph of a dog is not enough; the search may be invalidated by other dogs of the same breed. One should know the place (and time) where the dog was lost, its character—in fact, all that distinguishes it from other dogs. Thirdly, it is good practice to write down all one knows of the object for which one is searching. For instance, in searching for water on a property, one should know not only all about the property and its owner's requirements, but whether there is a well or underground water on neighbouring properties. Having read through all the facts several times, one can then study the map and retire for the night before making the prospection.

p. 207. The Locarno Congress.—Further details are given by the President, Dr. S. Casasopra, of the International Congress of Radiesthesia to be held in Locarno in May, 1956. Hotel *en pension* terms will be from 20 to 26 Swiss francs per day, including tax and service. Quotations are also given where meals are taken outside the hotel. Dr. Casasopra points out that May is one of the best months for visiting Locarno, and that on the islands of Brissago there are more than 7,000 different plants, collected from all regions.

p. 211. Atomic bomb effects.—Lieut.-Colonel Stevelinck resumes his observations on this subject. He says that recently a great energised mass passed over France and Belgium. The rain, like the air, was at this time strongly radioactive. Microbes benefitted from these insulated energies and there was an epidemic of influenza, then one of boils, and of anthrax. The doctors understood nothing of all this, but the radiesthetists who measured the elements understood much better.

V.D.W.

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 AINGER, Mrs. E., M.B., 5 Caroline Terrace, S.W.1
 AITKEN, J., 2 Hedgeley, Woodford Avenue, Ilford, Essex
 ALLURED, Major E., 14029 Summer Avenue, Norwalk, California
 ALLEN, Miss J., Cordean Hall, Winchcombe, Gloucester
 AMENDOLA, A. J., 471 85th Street, Brooklyn 9, New York
 ANDERSON, A. S., Box 121, New Town, N. Dakota, U.S.A.
 ANDERSON, Miss E. M., 93 Oakfield Avenue, Glasgow, W.2
 *ANDERSON, W. R., 27 Montgomery Road, Edgware, Middlesex
 ANDREWES, Mrs. W. R., Field's Hotel, Kloof, Natal, S.A.
 ANNING-MILLOT, Mrs., 1 Dukes Avenue, Church End, Finchley, N.3
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 BAILEY, C. W., 61 Cottesloe Avenue, Cottesloe, Western Australia
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 BARCLAY, Lt.-Colonel A. H., D.S.O., M.C., The Manor House, Western Bamfylde, Sparkford, Somerset
 BARLAS, Dr. D., 175 Harvist Road, N.W.6
 BARLEY, G. G., M.P.S., 38 New Cavendish Street, W.1
 BARNARD, Miss A. M., 4 Wimpole Mews, W.1
 *BARNES, Mrs. F. STANTON, Combegrove, Monkton Combe, Bath
 BARNES, Miss HILARY STANTON, Combegrove, Monkton Combe, Bath
 *BARRACLOUGH, Mrs., G. M., A.R.C.A., 96 Castelnau, Barnes, S.W.13
 BARRETT, L. H., M.A., A.M.I.E.E., 2 St. Mary's Passage, Cambridge
 BARROW, General Sir GEORGE, G.C.B., K.C.M.G., Concord, Long Bennington, nr. Newark, Notts.
 BASSANO, Miss V., Blus Gate, Lindfield, Sussex
 BASTIBLE, M. J., M.D., D.P.H., 5 Parnell Square, Dublin
 BATES, Mrs. G. WYNDHAM, 16 Oaklands Road, Bromley, Kent
 BAXTER, A. G., M.S.F., M.H.P.A., 118 Hunter House Road, Hunter's Bar, Sheffield 11
 BAYNES, C., Homestall, S. Moreton, Didcot, Berks.
 *BAZELL, C., Gurney Street, Cannington, Bridgwater, Somerset
 *BEARD, Mrs. R., 7 Turners Wood, N.W.11
 BÉASSE, P., 37 Rue Rossini, Nice, A.M., France
 *DE BEAUMONT, Mrs. G., Blairlogie Hotel, Menstrie, Clackmannanshire
 BEHRAM, K. D. BURJO, Gulistan, 802A King's Way, Dadar, Bombay 14, India
 BELL, Colonel A. H., D.S.O., O.B.E., The Old Vicarage, Cuckfield, Sussex
 *BELL, Mrs., Kyson Point Cottage, Woodbridge, Suffolk
 *BELL, H. C. F., Flat No. 3, Allandale, Grace Crescent, Selection Park South Springs, Transvaal

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- BERRY, J. F., 4020 Fountain Street, Long Beach 4, California
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- BETTS, F. F., 20 Henley Crescent, Prittlewell, Essex
- BETZ, C. H., 7501 Central Avenue, Philadelphia 11, Pa., U.S.A.
- BHARGAO, Shri T. N., Multai, Dist. Betul, M.P., India
- BIGNALL, C. E., 20 Sefton Drive, Mupperley Park, Nottingham
- BIRCH, Miss G. L., 93 Cambridge Gardens, Ladbroke Grove, W.10
- BIRKS, A. E., The Studios, Highfield Park, Heaton Mersey, nr. Stockport, Cheshire
- BISSETT, Mrs., 3 Lansdowne Road, Holland Park, W.11
- BLACK, F. H., 5 Durnsford Road, New Southgate, N.11
- BLACK, Mrs. J. A., Stanhope Court Hotel, Stanhope Gardens, S.W.7
- *BLACKWELL, Lieut.-Commander P. F. B., R.N., Down Place, Harting, nr. Petersfield, Hants.
- VON BLANKENBURG, T. J., 700 Calle de Arboles, Redondo Beach, California
- BLYTH-PRAEGER, J. F. F., Oriel Cottage, Ship Lane, Farnborough, Hants.
- BOBADILLA, L., 1952 Strathmore Street, Wilmar, California
- BOLONGARO, J., 186 London Road, Headington, Oxford
- BOLT, A. J., 7 St. Simons Road, Southsea
- *BONE, W. R., D.M.T., N.D., D.O., Toofak, 24 Sydney Road, Guildford
- *BORSENERGER, C. R., 258 West Hardy Street, Inglewood, California
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- *BRANCH, L. H., Claybury, St. John, Barbados
- BRATT, H. W., 65 Chapel Street, Nanaimo, B.C., Canada
- BREMNER, Colonel A. D. St. G., M.C., Mansfield Cottage, Benson, Oxford
- BRIDSON JONES, T. E., Falcon Hotel, Douglas, Isle of Man
- BROOK, A., North Lodge, Newick, Sussex
- *BROWN, D. G., F.R.G.S., S.P.R., Blythswood, Yealm Road, Newton Ferrers, nr. Plymouth
- BROWN, S. H., 405 North Canyon Street, Carlsbad, New Mexico, U.S.A.
- BROWNE, Miss I., 28 Pembroke Square, Kensington, W.2
- BROWNE, O. H., Pinchurst, Hill Brow, Liss, Hants.
- BUCK, H., Little Blagdon Dairy, Collaton, Paignton, Devon
- *BUDHIA, GANGA PRASAD, Main Road, Ranchi, India
- BULFORD, STAVELEY, Manor House, East End Lane, Ditchling, Sussex
- BURGOYNE, W. H., Leycot, Torcross, nr. Kingsbridge, Devon
- BURLTON, R. FERRER, 3 Airlie Gardens, W.8.
- BURNETT, T. H., Hickling, Melton Mowbray, Leicestershire
- BURNS-FITZPATRICK, Mrs., 29 Queens Gate, S.W.7
- BURR, R. H., 110 Sutter Street, Suite 515, San Francisco 4, California
- BURRIDGE, G., 10406 South Downey Avenue, Downey, California
- BUSBY, H. O., Box 8, P.O. Garrallan, Cowra, N.S.W.
- CAIRNDUFF, J., Ballycoan, Purdyoburn, Belfast, N. Ireland
- CALAME, Professor E., Breitstrasse 24, Winterthur, Switzerland
- CAMERON, Miss M., 24 Baker Street, W.1
- CAMERON, V. L., Route 1, P.O. Box 1120, Grand Avenue, Elsinore, California

- CAMPAGNAC, Miss M., 96 Castelnau, S.W.13
 CANNING, E. G., Box 789, Kindersley, Sask., Canada
 CAREW, Miss E., C.S.P., 42 Richmond Court, 200 Sloane Street, S.W.1
 CARREL, M., P.O. Box 406, Oregon City, Oregon, U.S.A.
 CARROLL, E. J., 8757 East Chester Street, Paramount, California
 CARROLL, J. M., Killineer, Drogheda, Co. Louth, Ireland
 *CHIRUTH, J., Kirkton, Houston, Renfrewshire, Scotland
 *CARSE, R. D., 933 West Church Street, Santa Maria, California
 CARSON, R. S., 1202 South Norton Avenue, Los Angeles 19, California
 CARTER, F. D., Upper Green, Inkpen, Newbury, Berks.
 *CASSINI, P., 160 Perry Road, Bandra, Bombay
 CATHRALL, Dr. T. H., White Hill House, Chesham, Bucks.
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 CHISHOLM, Captain D. K. J., M.C., 10 Gledstanes Road, Barons Court, W.14
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 *CHURCHES, Dr. EVELYN, The White House, Colebrook Street, Winchester
 CLARK, A. D., Private Bag, Serowe, Bechuanaland Protectorate
 *CLARKE, Capt. G. A. E., Vicars Hill, Lymington, Hants.
 *CLEATHER, G. GORDON, c/o Lloyds Bank, 37 Chowringhee, Calcutta
 CLEMENCE, S. H., P.O. Box 7934, Johannesburg, S.A.
 CLINE, J. M., Kiowa, Colorado, U.S.A.
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 *COX, D., 4 Holland Park, W.11
 *CRINAGE, E. H., Hambrough Road, Ventnor, I.O.W.
 *CROCKETT, W., The Bungalow, 22 Belmont Road, Cross Roads, Kingston, Jamaica
 *CROWE, Mrs., c/o Bank of Montreal, Bloor and Bay Street, Toronto, Canada

- *CRUICKSHANK, J. G., 185 Golfview Avenue, Toronto 13, Ontario, Canada
 CUDDINGTON, A. L., N.D., M.B.N.A., P.O. Box 653, Bulawayo, S. Rhodesia
 CUDDON, E., Ardsoluis, Bray, Co. Wicklow, Ireland
 CUPPAGE, Miss L., Seckhams House, Lindfield, Sussex
 *CUTHBERT, I. R., 78 Thomson Road, Singapore
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 DAVIE, Mrs., Shanridge, Portland Road, East Grinstead, Sussex
 *DAVISON, J. T., The Fairway, 46 Wickham Way, Haywards Heath, Sussex
 DAVY, C. B., Penny Hill, Amberley, Sussex
 DAWES, Sir CECIL, C.B.E., Springfield, 17 Copse Hill, Wimbledon, S.W.20
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 DAYSH, Mrs., 63 Cromwell Road, S.W.7
 DENNING, R. M., 50 Clarendon Road, Holland Park, W.11
 DEVINE, W. G., St. Stephens Road, Old Ford, E.3
 DEWER, R. J., P.O. Box 1965, Houston 1, Texas, U.S.A.
 DHARMADHIKARI, H. K., Betul, M.P., India
 DICK, Miss M. B., 6 Eton Court, Shepherd's Hill, Highgate, N.6
 DIERCKX, C., 76 Rue du Bien Etre, Antwerp
 *DOBNEY, G. H., M.B., B.S.(LOND.), 94 Longland Drive, Totteridge, N.20
 DOCHOWSKI, J. J., 3643 North 15 Street, Philadelphia 40, Pa., U.S.A.
 *DOUGLAS, Miss M. E. R., c/o Mrs. Horn, 16 Winchester Street, St. Helier, Jersey, C.I.
 DOUGLAS, R. J., 11 Weigemend Street, Gardens, Cape Town
 H DOWDING, Air Chief Marshal, Lord, G.C.B., G.C.V.O., C.M.G., Oakgate, Southborough, Tunbridge Wells
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 DUFFUS, Mrs., 3 Albany, 5 Regency Square, Brighton, 1
 DUGDALE, Mrs., 1 Cheyne Gardens, Chelsea, S.W.3
 DUHAMEL, B. C., 4 Water Street, Liverpool
 *DUKE, Mrs. P., Apt. 3, 561 Jarvis Street, Toronto, Ontario, Canada
 DUMMER, T. G., N.D., D.O., M.R.N.A., 39 Beauchamp Place, Knightsbridge, S.W.3
 *DUNDAS, Mrs. R. W., 66 Erta Canina, Florence, Italy
 DUNDONALD, Earl of, Auchans, Dundonald, Ayrshire
 *DUSAJE, RAI INDER NATH, M.A., LL.B., Mrs. L. Paul's Bungalow, Rest Camp Road, 164/169 Civil Lines, Jabalpur, C.P., India
 DUTHIE, Mrs., E. A., 15 Burntwood Avenue, Hornchurch, Essex
- EACOTT, R. A. C., 26 Downs Avenue, Pinner, Middlesex
 EDNEY, Brigadier A. J., C.B.E., 2 Raymond Buildings, Gray's Inn, W.C.1
 H EDWARDS, Lieut.-Colonel H. M., D.S.O., 56 Oxhey Road, Watford, Herts.
 EDWARDS, J. E., The Lock House, Lapworth, Birmingham
 EDWARDS, L., 38 Chapel Street, Hyde, Cheshire
 EEMAN, L. E., 24 Baker Street, W.1
 EHMKE, R. C., 6401 Wentworth Avenue South, Minneapolis, Minnesota, U.S.A.
 *ELLIOTT, Colonel A. W., M.C., A.M.I.A.E., Dera, 13 Hetherley Road, Radipole, Weymouth
 EMERY, J. J., No. 9 Flat, Council Hostel, Tanyard Lane, Alvechurch, Worcestershire
 *ENGERT, D. J., 50 Edgecliff Esplanade, Seaforth, N.S.W., Australia
 ENGLAND, F., 7 South Street, Newton, Auckland, New Zealand
 ERLANK, R., Box 54, Pict Retief, Transvaal, S.A.
 ERNST, F., Langgasse 121, St. Gallen, Switzerland
 EVANS, J., Nantyeen, Llandwcy, Penybont Station, Radnorshire
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- FANCOTT, E., 119 Cedar Avenue, Pointe Claire, Montreal 33, Quebec
 FARRELLY, Miss F., 35 East 75th Street, New York City 21, New York,
 *FENWICK, Lieut.-Colonel C. D. A., Cliff Cottage, Manor Farm, Bournemouth,
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 *FITZHERBERT-BRICKDALE, Mrs., Salt River House, Salt River, Knysna,
 Cape Province, S.A.
 FLETCHER, Miss V., 39 Mulberry Close, Chelsea, S.W.3
 FLOYD, F. C., 315 E. Irwin Street, Bad Axe, Michigan, U.S.A.
 FLYNN, D., Middleton, Co. Cork, Eire
 *FLYNN, J. T., 7351 Fulton Avenue, North Hollywood, California
 *FORBES, Mrs., Corse, Lumphanan, Aberdeenshire
 *FORBES-LEITH, Sir IAN, BT., Fyvie Castle, Aberdeenshire
 *FORRESTER, Mrs., 23 Artillery Mansions, Victoria Street, S.W.1
 FORSYTH, G. V., 4 Bertha Court, Exner Avenue, Vredehoek, Cape Town
 FOSTER, G. C., M.D., F.F.S.Z., 538 Forest Road, Walthamstow, E.17
 FOTHERGILL, H., 12 Abercorn Place, N.W.8
 FRANKLIN, T. BEDFORD, M.A., F.R.S.E., 23 Orchard Road South, Edinburgh 4
 FRANKS, V., 25 Beresford Road, Rose Bay, N.S.W.
 FREEMANTLE, Admiral Sir SYDNEY, G.C.B., M.V.O., 30 Bullingham Mansions,
 Kensington Church Street, W.8
 *FROOD, Miss D., General Delivery OJA ! California
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 FYFE, Mrs., 15 Barksdon Gardens, S.W.5

- GADSBY, H. M., Rose Cottage, Upper Swanmore, Swanmore, Southampton
 *GALPIN, Mrs., Edendale Private Bag, Alexandria, Cape Province, S. Africa
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 GARTON, W., Garden House, Hartwood Road, W.12
 GERKEN, D. T., 124 Fore Street, Exeter
 GIBBON, Brigadier J. H., D.S.O., Redlynch House, Redlynch, Salisbury,
 Wilts.
 GIBBONS, M. R., Route 2, Box 453, Old Military Road, Medford, Oregon,
 U.S.A.
 GIBSON, Sir CHRISTOPHER, M.B.O.U., Eduardo VII 1238, Hurlingham, Peia,
 de Buenos Aires, Argentina
 GILLESPIE, D. J., South Park, Borgue, Kirkcudbright, Scotland
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 *GLANVILLE, Miss M. M. A., The Mount, Hampstead, N.W.3
 GLAZESKI, Rev. A., Stover Park, nr. Newton Abbot, S. Devon
 *GLENTANAR, Lord, Glen Tanar, Aboyne, Aberdeenshire
 GOLDMAN, J., 50 Baronscourt Terrace, Piershill, Edinburgh 8
 GOLDSBURY, Mrs., Lyonsdown, Virginia Road, Wanganui, N.Z.
 GOODALL, A. M., Lieldfield Box, Sheffield Park, Uckfield, Sussex
 GOODMAN, G. H., c/o Marconi Radio Tel. Co., P.O.B.189, Alexandria, Egypt
 *GORDON, Mrs., Bywater House, Lymington, Hants.
 GORE-BOOTH, A. J., B.A., Clumber's House, Brookside, Ascot, Berks.
 GOUGH, A. W., Apartado 1330, San José, Costa Rica, C.A.
 GOULD, A. A., 46 Clifton Road, Finchley, N.3
 *GRAHAM, Sir FERGUS, BT., Crofthead, Longtown, Cumberland
 GRAHAM, H., 93 Victoria Road, Romford, Essex
 GRANGE, Mrs., 63 Fountain Road, Edgbaston, Birmingham 17

- *GRANT, W. D. G., The Warren, Maxwell Road, Northwood, Middlesex
 GRAVES, Miss E., 2 Warwick Terrace, Leeson Park, Dublin, Eire
 GREENFIELD, Lady, c/o Lloyds Bank, 12 Kensington High Street, W.8
 GREGORY, W. B., Gunwalloe, Caradoc Drive, Church Stretton, Shropshire
 GREYLER, Miss A., c/o Standard Bank of South Africa Ltd., 9 Northumberland Avenue, W.C.2
 GUBBINS, Mrs., 4584—W5 Avenue, Vancouver, B.C., Canada
 *GULDBERG, H. C., Chacras de Coria, Mendoza, Argentina
 GUMPERTZ, I., Crocifiso, nr. Lugano, Switzerland
 GUNDRY, Mrs., Grange, Honiton, Devon
- HADDEN, A. R., 6 Stafford Terrace, Campden Hill, W.8
 HAFENREFFER, C. W., Elmwood Station, Providence, Rhode Island, U.S.A.
 *HALL, Mrs. K., Pentire, 175 Upper Woodcote Road, Caversham, Reading
 HAMPTON, L. N., 463 West Street, New York City, U.S.A.
 HARDING, Miss E. M., Bower Ashton, nr. Bristol
 HARRISON, A., 2 Barncliffe Drive, Sheffield 10
 HARROLD, N., 22 Lincoln Street, Winchester, Massachusetts, U.S.A.
 HARVEY, R. V., Coombebury, Grange Road, Caterham, Surrey
 *HASSELLS-YATES, Capt. P. G., Piggery Hall, West Wittering, Sussex
 HATFIELD-HALL, Mrs., 23 Homersham Road, Kingston Hill, Surrey
 HAYES, Dr. C. C., 300 West Cypress, Santa Maria, California
 HENDRICK, H., 17 Boulevard Strasbourg, Nogent sur Marne, France
 *HENDRY, J. BROWN, M.B.C.S., L.R.C.P., 88 Queen's Drive, Queen's Park, Glasgow, S.2
 *HENNESSEY, Lieut.-Colonel D. M., F.R.S.A., Resident Magistrate, Naivasha, Kenya
 HERMANN, E. W., Covlee & Minard Drives, South Norwalk, Connecticut, U.S.A.
 HERON, Major C., Tullyveery House, Killyleagh, Co. Down, N. Ireland
 HIGGS, W. B., Corriemar, Leven, Fife, Scotland
 HILLARY, C. A. Box 25, Hopefield, Cape Province, S.A.
 HILTON, G. C., 26 Fortune Green Road, West Hampstead, N.W.6
 HILTON, R. C., 737 Orchid Drive, San Bernadino, California
 HOBBS, J. A., 329 South Road, Everard Park, S. Australia
 HOCKING, Mrs., 86 Alma Road, Bournemouth
 HODGSON, Mrs., Ladyholt, Gordon Crescent, Camberley, Surrey
 HOGE, J. F. D., 210 West 70th Street, New York 23, U.S.A.
 HOGG, Mrs., Iverston House, Fitzroy Road, Fleet, Hants
 HOLDEN, H., Woodcote, Bromsgrove, Worcestershire
 HOLDEN, M., 32 Sutton Road, Preston, Weymouth, Dorset
 HOLLINGS, H. J., Rutland, Gwelo, S. Rhodesia
 HOLT, M. D. V., The Chantry, Storrington, Sussex
 *HONE, Mrs., 122 Beaumont Street, S.W.3
 *HOOK, P. W., 190 Hursley Road, Chandlers Ford, Eastleigh, Hants.
 HOOKER, C. W., 16 Freyberg Terrace, Waipukurau, New Zealand
 *HOPE, G. B., 14 Hermitage Road, Newtown, Geelong, Victoria, Australia
 HOPKINSON, J., M.A., LL.D., D.C., 12 Starkie Street, Preston, Lancs.
 *HOROBIN, C. W., Officer D.W.A.E.C., Ashford Road, Bakewell, Derbyshire
 *HOVENDEN, A., Oaklands, Haling Park Road, S. Croydon
 HOWARD, Mrs., 26 St. Mary's Street, Bridgnorth, Shropshire
 *HUGHES, B. A., c/o P.W.D., Hall Die, Gambia
 HUMPHREY LLOYD, T. W., 6 Rupert Street, W.1.
 HUMPHREYS, D. W., P.O. Box 74, Vereeniging, Transvaal
 HUNTRISS, G. F. C., White Gates, Swindon Lane, Southam, Cheltenham
 HUNTRISS, R., Westways, Oxford Road, Banbury, Oxon.
 HUTCHINSON, W. G., Annerville, Clonmel, Tipperary, Eire
 HYDE PARKER, A. C., BM/AHP

- ILANGAKOON, R. N., 15 Mahanuge Gardens, Colombo 3, Ceylon
- *INDORE, H.H. The Maharajah HOLKAR OF, G.C.I.E., Munik Bagh Palace, Indore, C.I., India
- INGLOTT, Dr. L., 420 W. Loucks Street, Sheridan, Wyoming, U.S.A.
- *INNES, Sir Charles, K.B.E., Dorsetts, Sevenoaks, Kent
- JACKLIN, G., 18 Worton Way, Hounslow, Middlesex
- JACKSON, E. L., 290 Capitola Road, Santa Cruz, California
- *JACOBS, A. J., Cross Avenue, A'holl, Johannesburg, S.A.
- JAQUIN, N., 49 Oakdene Road, Sevenoaks, Kent
- *JEYES, D. K. M.D., B.S.C., D.P.H., Oaklands, Bagley Wood Road, Oxford
- *JOHNSON, C. W., 2518 North Orange Avenue, Orlando, Florida
- JOHNSON, G. W., 524 West 8th Street, Los Angeles 14, California
- JOHNSON, Mrs., 30 Castle Avenue, Ewell, Surrey
- JOHNSTON, Miss B. B., McConnellsburg, Fulton County, Penna, U.S.A.
- JOHNSTON, Miss J. W., 9 Cavendish Square, W.1
- JONES, Miss M., 58 The Square, Dunchurch, Rugby
- JOOSTE, P. C. J., P.O. Langebaanweg, Cape Province, S.A.
- JOSEPH, F. O., Lindisfarne, 8 Northway, Pineland, Cape Province, S.A.
- JOSHIAH, A., A.C.M.E.S. E/M, Napier Barracks, Karachi, Pakistan
- *JOURDAIN, Mrs., Malmaison, Worth, Crawley, Sussex
- KADHI, G. N., Diwan's Wada C.N.3, Kothi Road Mahal, Nagpur, C.P., India
- KAYE, E., Longeross Farm, Headley, Newbury, Berks.
- KAY-SHUTTLEWORTH, Hon. Miss, Fir Tree Cottage, Stedham, Midhurst
- *KELLY, M. ST. JOHN, Woodlands, Ranchi, Behar, India
- KELLY, T. J., 1 New Street, Longford, Eire
- KEMBALL, C. H., H.D.D., L.D.S., D.D.S., 6 South Inverleith Avenue, Edinburgh 4
- KILGOUR, G. B., 80 Minchenden Crescent, Southgate, N.14
- KING, Mrs. H. A., Pedmore House, Stourbridge, Worcester
- KING, Mrs. KATE M., at 44 Chancellor House, Tunbridge Wells
- *KING, V. A., Geofisico, Calle David Luque 467, Cordoba, Argentina
- *KINGSTON, L. J., B.A., c/o Mayfair Catering Co. Ltd., 34 North Road, Park Lane, W.1
- KINLOCH, E. V., P.O. Box 597, Tanga, Tanganyika Territory, E. Africa
- KIRWAN, J., Ballydicken, Kyle, Wexford, Eire
- *KNIGHT, Mrs., Beacon Hill, Manor Road, Penn, Bucks.
- *KNIGHT, Miss W. B. B.S.C., BM EFDM, 3 Bloomsbury Street, W.C.1
- *VON KNOBLAUCH, Frau ANKA, 33 Adderley Street, Guardian Buildings, Cape Town
- *KOFIE, J. E., P.O. Box 674, Kumasi, Gold Coast
- KRAJEWSKI, Z., 105 Catterick Road, Manchester 20
- KYRIAKIDES, P. S., P.O. Box 64, Limassol, Cyprus
- LAFFAN, W., Bearwood, Peaslake, Guildford
- *LAIRD, A., M.M., 16 Lower Grove Road, Chesterfield, Derbyshire
- LAMB, W. H., Highclere, 154 Norton Road, Stourbridge, Worcestershire
- *LAMBERT, A., Maison de la Radiesthésie, 16 Rue Saint Roch, Paris
- *LAMBIE, J. L., Coltensvale, Kojonup, W. Australia
- LAMING, T. W., 100 Sandmere Road, Clapham, S.W.4
- L'AMY, Major J. H., M.C., 4 Don Terrace, Don Road, St. Helier, Jersey, C.I.
- LANCASTER, Miss J., Moriah, Upper Bakaa, Jerusalem, Israel
- *LANCASTER, Mrs., 131 Oakwood Court, Kensington, W.14
- LANDAU, L., 3 Shakespeare Gardens, N.2
- *LANGTON-LOCKTON, P. L., M.B., B.S., M.R.C.S., L.R.C.P., Montrose, Victoria, Australia
- LATHAM, L. J., F.R.G.S., F.G.S., F.R.A.S., 49 Scarsdale Villas, Kensington, W.8
- LAURENCE, G., F.R.C.S.E., Mumbery Lodge, Wargrave, Berks.

- *LAURIE, A. S., c/o Barclays Bank, Salisbury, S. Rhodesia
 LAURIE, Mrs., 14 Crediton Hill, Hampstead, N.W.6
 *LAVERTON, Miss S. M., Restharrow, 57 The Green Road, Ashbourne, Derbyshire
 LAWS, Miss M. K. P., M.A., 36 Holland Park, W.11
 LAWSON-WOOD, Rev. D., L.T.H., Ph.D., 4 Cumberland Walk, Tunbridge Wells, Kent
 LAWSON-WOOD, Mrs., 4 Cumberland Walk, Tunbridge Wells, Kent
 LEAKE, Miss K. M., B.Sc., Milland, Stone Hill, Sellindge, nr. Ashford, Kent
 LEATHER, A. J., A.M.INST.GAS.E., A.M.I.MECH.E., Colleston, Pleckgate Road, Ramsgrave, Blackburn, Lancs.
 LEA-WILSON, Rev. H. W., M.A., Fen Farm, Adleigh, Essex
 LEE, A. E., 56 St. Leonards Road, Chesham Bois, Amersham, Bucks.
 LEE, H., 6139 Arcade Building, Seattle 1, Washington, U.S.A.
 *LEFROY, Mrs., Carrigglass Manor, Longford, Eire
 LE GRAND, J. P., Le Grand Sutchiff & Gell Ltd., Southall, Middlesex
 *LEIGH, Mrs., c/o Barclays Bank Ltd., 54 Cornmarket Street, Oxford
 *LELEAN, Rev. A. D., 137 Barkly Street, Ballarat, Victoria, Australia
 LEON, T., 1141 Delno Street, San Jose, California
 *LE PATOUREL, H. J. B., St. Jacques, 48 Grand Avenue, W. Southbourne, Bournemouth
 LESCHEN, W. E., 40 Leake Street, Cottesloe, W. Australia
 *LEUZE, A., Marktgasse 5, Saint Gall, Switzerland
 LINES, W. G., G. Lines & Sons Ltd., 2 Lode Lane, Solihull, Birmingham
 *LONG, M. F., P.O. Box 2867, Hollywood Station, Los Angeles 28, California
 *LONG, W. G., Flat 577, White House, Albany Street, N.W.1
 LOOTES, L. J., 3 London Road Terrace, Moreton-in-Marsh, Gloucester
 LOUBSER, J. M. S., 33 Fursecroft, George Street, Bryanston Square, W.1
 LOVERIDGE, R., Narembeen, W. Australia
 LOW, D. A., The Orchard, Lisvane, Cardiff
 LUCY, H. M., 42 Wesley Street, Liverpool 8
 LUSTIG, Dr. R. T., 43 Lafayette S.E., Grand Rapids 3, Michigan, U.S.A.
 LUTTMER, J. F. W., 1137 South Olga Street, Mendenhall, Illinois, U.S.A.
 *LYALL, A. G., Abbey Street, St. Andrew's, Fife
 *MABY, J. CECIL, B.Sc., A.R.C.S., F.R.A.S., Dove Cottage, Salsley, nr. Stroud, Gloucester
 MACBETH, N., Fiveways, Stock, Essex
 MACKEAN, Miss M., 62 Pembridge Villas, W.11
 MACKENZIE, A. J., Trawalla, Victoria, Australia
 MACKENZIE, M., 46 Maitland Court, Lancaster Terrace, W.2
 MACMILLAN, N. B., O.B.E., B.Sc., A.M.I.C.E., 112 Thirlestane Road, Edinburgh 9
 MANNING, A. D., High Street, Fflore, Northants.
 *MARKS, Mrs., 41 West Street, Sutton, Surrey
 MARR, L. L., B.A., 19 Newport Court, Charing Cross Road, W.C.2
 MARTIN, E. M., Maswa, via Malampaka, Lake Province, Tanganyika
 *MARTIN, R. H., Lovedale, Exmouth, Devon
 MARTIN, Mrs., 33 Queen Anne's Grove, Bedford Park, W.4
 MAY, Mrs., 566 Live Oak Lane, Redwood City, California
 *MEIER, H., 38 Rue Ste. Barbe, Esch-sur-Alzette, Luxembourg
 MELLOR, Miss A. LUNA, Frondirion, nr. Barmouth, Merioneth
 *MERRYLEES, Colonel K. W., O.B.E., M.I.MECH.E., Flichity Cottage, 11 Pont Street Mews, S.W.1
 *MERRYLEES, Mrs., Flichity Cottage, 11 Pont Street Mews, S.W.1
 *MILBURN, W., P.O. Box 534, Dar es Salaam, Tanganyika Territory
 *MILLEN, Mrs. NORAH, 16 Wood Lane, Highgate, N.6
 MITCHELL, J. A., Analytical and Testing Laboratories, Defence Works Buildings, Mazagon, Bombay
 *MOLESWORTH, R. W. E., Ballark, Morrisons, Victoria, Australia

- MOORE, R. J., L.M.Sc., 10 Twelfth Avenue, Tauranga, New Zealand
 MOREAU, F., Magny, Yonne, France
 MORGAN, Mrs., P.O. Box 12, Knysna, Cape Province, S.A.
 MORGAN, Lieut.-Colonel W. A. C. H., Bunahum, Skibbereen, Co. Cork, Ireland
 MORIARTY, Lieut.-Colonel T. B., D.S.O., L.R.C.P. & S.I., Henley, Ryelaw Road, Church Crookham, Aldershot, Hants.
 MORLEY, W., Chelford House, Bush Hill Garrison, Barbados
 MORRISON, Mrs., 42 Taylor Street, Kadina, S. Australia
 *MUIR, J., 56 Beldon Crescent, Huyton, Liverpool
 *MUNRO, Sir TORQUIL, Bt., Lindertis, Kirriemuir, Angus
 *MURARI, Major T., B.Sc., Devar Solai, Kilpauk, Madras, India
 *MURTY, Sri K. R. K., B.E.(ELEC.), A.M.I.E., A.M.I.E.E., T.T. Devasthanams, Tirupati, Chittoor Dt., Andhra State, India
 MUTTER, W. GRAHAM, Latchmoor, Brockenhurst, Hants.
 MYLNE, Mrs. N.E.A.E., c/o Bank of Scotland, Piccadilly, W.1

 MACDONALD, L., 870 Lattabee Street, L.A. 46, California
 MACEWAN, L. B., B.Sc., A.M.I.E.E., 21 Perth Road, Dundee, Angus
 MCCUTCHAN, L. E., P.O. Box 3, Oakland 4, California
 McDONNELL, C., M.B., B.Ch., 3 Upper Ely Place, Dublin, Eire
 MCINTYRE, Miss J., 2 Langford Gardens, Bangalore, S. India
 *MCMILLEN, E. P., 534 Euclid Avenue, Upland, California

 NAPIER, Mrs., Lionwood, Offham, West Malling, Kent
 NASSIF, L. P. G., c/o J. H. Minet & Co., Ltd. 23 Rood Lane, E.C.3
 NEAL, J. H. W., P.W.D. Headquarters, Accra, Gold Coast, W. Africa
 NELSON, C. H., 2 Shan Slieve Drive, Newcastle, Co. Down
 NETTLEFOLD, Mrs., Moatsdown, Athy, Co. Kildare, Eire
 NEWPORT, W. C., at 229 Manly Road, Charlton-cum-Hardy, Manchester 21
 NICHOLLS, Mrs., 7 Rockhill Road, Woolton, Liverpool
 NICHOLSON, A. E., 17 Burnwood Drive, Wollaton, Nottingham
 NICHOLSON, D. A., 772 D Street, San Bernardino, California
 *NOALL, A. V., 20 Walz Street, Rockdale, N.S.W.
 NOBLE, F. S., P.O. Box 5593, Nairobi, Kenya Colony

 *OAKLEY, P. H., Devonshire Club, Eastbourne, Sussex
 *ODDY, Miss M., 27 South Close, Highgate, N.6
 OLDFIELD, T. W., The Manor, Hurdlow, Flagg, Buxton, Derby
 *OPLEY, Mrs. A. L., 430 Kelton Avenue, West Los Angeles 24, California
 O'REILLY, H., B.E., St. Elmo, 2 Marlborough Road, Glenageary, Dunhaoghaire, Eire
 *ORMEROD, Miss BLANCHE, Court House, Basil Street, S.W.3
 *ORNELAS, J. A., 1607 West 154th Street, Gardena, California
 *ORR, Colonel O. J. R., O.B.E., R.E., Place Stables, Hartlip, nr. Sittingbourne, Kent
 OULESS, Miss C., Flat 7, Campden House Chambers, 29 Sheffield Terrace, W.8
 *OULTON, J., P.O. Box 257, Nairobi, Kenya Colony
 OUSTON, Miss S. E., 84 Prince Albert Road, St. John's Wood, N.W.8
 *OVERACKER, R. H., P.O. Box 269, 412 Olive Street, Huntington Beach, California

 PAGE, J., 1 James Grove, Kirkealdy, Fife
 *PALEN, L. S., Vidollet 9, Geneva, Switzerland
 PANTER, N. D., Tullavara, Kilkarny, Hacketstown, Co. Carlow, Ireland
 PANTER, Mrs., Tullavara, Kilkarny, Hacketstown, Co. Carlow, Ireland
 PARIHAR, B. N., Khaitwami, P.O. Multai Dist. Betul, India
 PARKIN, J., O.B.E., M.C., 27 Meadowside, East Twickenham, Middlesex

- PARKINGTON, J. R., A.M.I.E.E., A.M.BRIT.I.R.E., Electra House, Market Square, Newcastle-Emlyn, Carmarthen
- PARKINSON, M., PS.D., N.D., M.I.S.N.P., 28 The Mount, Guildford, Surrey
- PASCOE, C. H., Maenporth, nr. Falmouth, Cornwall
- PASCOE, P. C., Hill Rise, Mawnan Smith, nr. Falmouth, Cornwall
- PAYNE, E., 18 Beauchamp Road, Lavender Hill, S.W.11
- PEDLEY, R., 6 Ovenden Wood Road, Pellon, Halifax, Yorks.
- PENROSE, Miss E. M., c/o Westminster Bank Ltd., Canterbury, Kent
- PEPPER, H. F., 82 Victoria Street, Ipswich, Suffolk
- PEREZ, S., 9 Elmwood Avenue, Kenton, Middlesex
- *PHILACTOU, O. G., 91 Denbigh Avenue, Belvedere, Salisbury, S. Rhodesia
- PHILLIPS, Miss C. A., Ivy Lodge, Venn's Lane, Hereford
- PICARD, E. K., 2 Harpenden Cottages, Whittington Road, Batle, Sussex
- PICKUP, L. W., Pytchley, Bean Leach Road, Offerton, Stockport
- POBLIN, L., 12 Nevern Road, S.W.5
- POGSON, Major C. A., M.C., 47 The Drive, Hove 3, Sussex
- *POLLARD, Brigadier G. L. G., M.B.E., Sleepy Hollow, Stone Allerton, nr. Axbridge, Somerset
- PONSONBY, Lieut.-Colonel R. G., c/o Lloyds Bank (R.2), 6 Pall Mall, S.W.1
- POTT, Mrs., Coopers Bridge, Liphook, Hants.
- POWELL-COTTON, Mrs. P. H. G., Quex Park, Birchington, E. Kent
- PRATT, The Venerable I. H., B.D., Rossorry Rectory, Enniskillen, Fermanagh
- PRESTRIDGE, H., A.M.INST.B.E., Lynton, 6 Hillcrest Avenue, Northampton
- *PRICE, Captain C. S., M.B.E., 62 Brook Street, W.1
- *PRIMMER, J. C., Treetops, 26 Chertsey Lane, Staines, Middlesex
- PRINTUP, L. F., Sanborn, R.F.D., 2 Chaw Road, New York
- *PRYCE, H. E., 2a Livingstone Avenue, Second Street, Salisbury, S. Rhodesia
- PRYTHERCH, H. E., M.R.C.V.S., The Laurels, Pensarn, Abergelle, Denbighshire, N. Wales
- QUAIN, J., 42 Industrial Road, Scwerby Bridge, Yorks.
- *QUINE, R. A., A.M.INST.B.E., Rathnew, 17 Church Road, Upton, Wirral, Cheshire
- *RAE-ARNOTT, G., 42 Crossgate, Cupar, Fife
- *RAIKES, Major J. L., R.E., c/o Lloyds Bank (Cox's & King's Branch), 6 Pall Mall, S.W.1
- RALPH, A. J., N.D., 22 Hutt Street, Hull, Yorks.
- REGAN, J., N.D., D.O., D.N.PH.(U.S.A.), D.N.TH.(ENG.), Onoway, Downend Park, Horfield, Bristol 7
- REID, E. F., M.A., A.M.I.NST.C.E., A.M.INST.W.E., 9 Hanover Terrace, Regents Park, N.W.1
- REILLY, Rev. A., The Square, Clonakilty, Co. Cork, Eire
- REYNOLDS, Miss D. L., Marlyns, Birdham Road, Chichester, Sussex
- *REYNOLDS, S. J., 34 Hunter Street, Sydney, N.S.W.
- RICHARD, Miss G. A., 29 Stanley Gardens, W.11
- RICHARDS, Mrs., Linley Green, Broseley, Shropshire
- RICHARDSON, Miss M. S., 4 Airlie Gardens, Campden Hill Road, W.8
- RICHI, T. H., 138 St. John's Road, Tunbridge Wells, Kent
- RIDDER, E. H. C., Lansdowne Hills, Halswell, Christchurch, New Zealand
- *RIDLEY, A., P.O. Kloof, Natal
- *ROBBINS, J. C., 820 Stuckey Drive, Longview, Texas
- DE ROBECK, Brigadier the Baron, C.B.E., Gowran Grange, Naas, Co. Kildare, Ireland
- *ROBERTS, Mrs. S. DE C., c/o Commonwealth Bank of Australia, Martin Place, Sydney, N.S.W.
- *ROBERTS, W. A., Grittleton House, nr. Chippenham, Wilts.
- ROBERTSON, R. M., Sorrento, B.C., Canada
- *ROBINSON, G. L., N.D., M.N.A., Orchard House, Heathfield, Sussex

- *ROGERS, R., Camden, 82 Bcwley Road, Stourport-on-Severn, Worcester-shire
- ROOKE, Mrs. LLOYD, 2467 Glendower Avenue, Los Angeles 27, California
- ROOSEDALE, A. G., PH.D.(BERLIN), 39 Edgwarebury Lane, Edgware, Middlesex
- *ROSE OF KILRAVOCK, Mrs. H., Kilravock Castle, Gollanfield, Inverness-shire
- ROTH, Mrs., 3 Merion Street, Newnham, Cambridge
- ROWBOTHAM, Lieut.-Colonel J., D.S.O., M.C., B.SC., P.O. Box 1646, Bulawayo, S. Rhodesia
- *DE LA RUE, I. H., Ruware Ranch, P.O. Zaka, Fort Victoria, S. Rhodesia
- RUMBLE, J. R., Box 1326, Pretoria, Transvaal, S.A.
- RUSH, J. W., Washington, R.D.1., N.J., U.S.A.
- RUSSELL, Sir DAVID, LL.D., Rothes, Markinch, Fife
- RUSSELL, Mrs., The Dene, Woburn Sands, Bletchley, Bucks.
- ST. MAUR, F. P., Hamp'lon Hill, Swanmore, Southampton
- SAMBASIVAN, N., 16 Mundakkanni Amman, Koil Street, Mylapore, Madras 4, India
- *SANCTUARY, H. N., Way's End, Bridport, Dorset
- SANDS, Mrs. M., Bastide de l'Abadie, Cannes-la Bocca, A.M., France
- SANDWITH, G. S., F.R.G.S., The Commercial Banking Company of Sydney Ltd., 49-50 Berkeley Street, W.1
- SANDWITH, Mrs., The Commercial Banking Company of Sydney Ltd., 49-50 Berkeley Street, W.1
- SAWYER, J. W. E., 34 Richmond Road, Oxford
- SCHILL, Rev. Father PETER, S.J., Sanboli, Simdega, Ranchi Dt., India
- *SCHMITZ, J. M., P.O. Box 106, Pilgrims Rest, Eastern Transvaal
- SCHULTZ, E. S., 450 Colvin Avenue, Buffalo 16, New York
- SCOTT, E. O., Chilhowee, R.F.D.1, Missouri, U.S.A.
- SCOTT, J. M., 16 Gilston Road, S.W.10
- *SCOTT, M., c/o Brooks's, St. James's Street, S.W.1
- *SCOTT, Mrs., 148 Grand Avenue, Surbiton, Surrey
- SCOTT, Miss R. M., Pine Trees, Haven Road, Canford Cliffs, Bournemouth
- SCRUTTON, Miss M. E., St. Paul's House, Upper Mize Hill, St. Leonards-on-Sea, Sussex
- SEAMAN, Mrs., c/o Overseas League, St. James's, S.W.1
- SEARS, Mrs. H. P., Stratone Cottage, Strettington, Chichester, Sussex
- SEARS, P. R., 257 Evergreen Court, Mountinside, N.J., U.S.A.
- SEITZ, H. J., 100-13 Ascan Avenue, Forest Hills 75 L.I., U.S.A.
- SEWARD, P. S., Beeches, 3 Mallory Road, Hove, Sussex
- SHANNON, K., Route 2, Brownwood, Texas, U.S.A.
- SHEPARD, L. A., 12 Mortlands House, Cromer Street, W.C.1
- SHORE, W. R., Mombasa Club, Mombasa, Kenya
- SHUTTLEWORTH, The Hon. Mrs., House of the Sons of God, Clareville Grove, S.W.7
- SILUVAIMUTHU CHETTIAR, Sri. M., B.A.L.T., 102 Cross 70ft. Road, R.S. Puram, Coimbatore, S. India
- SIMPSON, C. B., Riverview Road, Otahuhu, Auckland, N.Z.
- SMITH, D. C., 6341-C Seville Avenue, Huntington Park, California
- SMITH, F. H., 706-P Upper Serangoen Road, Singapore 19
- SMITH, H. S., Sandown, Anderby Creek, Skegness, Lincs.
- SMITH, R. C., P.O. Box 15, Castlecliff, Wanganui, New Zealand
- *SNOWDON, Major H. A., R.E., Retreat, Windsor Road, Ramsey, Isle of Man
- *SORENSEN, T. H., Koromiko Road, Titerangi, Auckland, N.Z.
- SOUTHON, P., 50 Marlborough Place, N.W.8
- SPARLING, Mrs. W. C., Fir Bank, Far Sawrey, nr. Ambleside, Westmorland
- SPARROW, H. M., 152 Torquay Road, Paignton, South Devon
- SPONG, A. NOEL, Nep Lodge, Broomfield Road, Harfield, Sussex
- SPONG, Mrs., Nep Lodge, Broomfield Road, Harfield, Sussex

- SPROTT, F. H., P.O. Box 816, Nairobi, Kenya Colony
 STANSFIELD, J. Q., 21 Roundhill Road, Scarsdale, New York
 STEER, P. C., 58 Beaulieu Road, North End, Portsmouth
 STEPHENS, J. W., M.P.S., 68 Bradford Street, Bocking, nr. Braintree, Essex
 STOCKEL, F., 256 Kingston Avenue, 13 Brooklyn, New York
 STONE, C. G., 304 S. First Avenue, Mount Vernon, New York
 *VON STRAHL, Mrs. C., 156 Third Avenue, San Francisco 18, California
 SUMMERS, Mrs., The Dell, Uley, nr. Dursley, Gloucester
 SWANHOLM, A. L., 2508 Novato Place, Palos Verdes Estates, California
 SWIFT, Brigadier C. C., O.B.E., M.C., U.S. Club, Pall Mall, S.W.1
 SYKES, E., 14 Montpelier Villas, Brighton
- *TAIT, G. C., F.B.O.A. (Hons.), Down Cottage, 75 Cornwallis Avenue, Tonbridge, Kent
 TAPLEY, J. W. E., Wood Farm, Caynton, Newport, Salop.
 TARPEY, Mrs. KINGSLEY, 35 Downside Crescent, Belsize Park, N.W.3
 TAYLOR, C. SOMERS, M.A., 27 Argyll Mansions, Kings Road, S.W.3
 TAYLOR, E., Durhamfield Farm, Shotley Bridge, Co. Durham
 TAYLOR, Lieut.-Colonel G., D.S.O., T.D., Lower Hall, Kirkheaton, nr. Huddersfield
 TAYLOR-SMITH, A., P.O. Elandsfontein Rail, S.A.
 *THOMAS, R. S., Allport Street, Leith, Tasmania
 *THOMSON-MOORE, Commander RODNEY, D.S.C., R.N., Mansfield, Kokstad, East Griqualand, S.A.
 THORNTON, L., 44 Arthur Circle, Forrest, Canberra, A.C.T., Australia
 THWAITES J. S., M.T.D. Copper (Sales) Ltd., 29/30 St. James Street, S.W.1
 TIGHE, Rev. W., The Church House, 116 Colham Road, Kew E.4, nr. Melbourne, Australia
 TIWARI, B. D., Ambikapur, Dist. Surguja, M.P., India
 *TOFT, Miss N. E., 19 Regents Park, Exeter, Devon
 TOMLINSON, F. L., Box 84, Lucerne Valley, California
 TOMLINSON, H., M.B., M.R.C.S., 36 Mount Ephraim Road, S.W.16
 TONKIN, J. H., Tutton Lodge, 94 Stanpit, Christchurch, Hants.
 TOPPIN, Mrs., The Glebe House, Brightling, nr. Robertsbridge, Sussex
 TOWNSEND, G. L., Waterworks Cottage, Privett Road, Gosport, Hants.
 TOWNSEND, C. M., Tankurdstown, Drogheda, Ireland
 *TRINGHAM, Canon H. J. F., M.A., Long Cross Vicarage, Chertsey, Surrey
 TROTTER, R. M., BM RMT, London, W.C.1
 TRUAX, Miss D. M., Post Box 434, Victorville, California
 TURNER, A. F., 108 Haynes Road, Worthing, Sussex
 *TWEED, Lieut.-Colonel J. R. H., M.C., M.B.E., The Cottage, Peak Hill, Sidmouth
 *TWYSDEN, Lady, 29 Arlington House, St. James's, S.W.1

UNDERWOOD, G., Belcombe House, Bradford-on-Avon, Wilts.
 UPSON, C. A., D.C., Ph.C., B.E., 345 Cheney Street, Reno, Nevada, U.S.A.

VARVILL, B., M.C., M.R.C.S., L.R.C.P., Barn House, Aldbourne, nr. Marlborough, Wilts.
 VEERASWAMY, N., Mettupalayam, Coimbatore Dist., S. India
 VESSEY, A. W., Cal Ffynon, 108 Norman Road, Wrexham, Denbighshire

- WALDON, G. H., Berry Lodge, Newport, Pembroke
- WALKER, Mrs., Officers' Mess, R A.F. Martlesham Heath, Nr. Woodbridge, Suffolk
- WALKER, Miss H. A., Lansdowne, Westcliff-Drive, Leigh-on-Sea, Essex
- WALKER, T. G., 107 Khyber Pass Road, Auckland C3, New Zealand
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